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AINTAB.

(From a hill opposite the Girls' School.)

THE

MISSIONARY HERALD.

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AINTAB, AND THE GIRLS' BOARDING-SCHOOL.

THE engraving opposite presents a view of Aintab from a hill opposite the mission boarding-school for girls. The figures designate: 1. Snow-covered mountains; 2. the girls' school building; 3. the Catholic church; 4. the Armenian church; 5. a ruined castle; 6. the road to Marash. The Protestant church is hidden from view by the girls' school.

Aintab, about 90 miles from Scanderoon, the port near the northeastern corner of the Mediterranean Sea, has been a highly favored place in connection with the missions of the Board in Turkey. The first introduction of light there seems to have been in 1844, when Dr. Smith, returning from Mosul, met an Armenian priest going to Aintab, and gave him a New Testament. Later, the same year, he sent Bedros, as a colporter, into the region with books, and early in 1845 Bedros reported considerable sales, and an urgent demand of the people at Aintab for religious instruction. In 1847 the place was visited by several missionaries, and in the latter part of the year Mr. Johnson, after spending more than two months there, was ordered away from the place, and was insulted and stoned by the people as he left. Dr. Smith arrived the same month (December) for a short stay. Being a physician, and the cholera prevailing at the time, he was able to hold his ground, and in January, 1848, he organized a church of eight members. In March of that year he left for a time, but Mr. Schneider, from Broosa, arrived in May and remained till autumn, when Dr. Smith returned to make the place a permanent station, and Mr. Schneider joined him, to remain, the next spring. A few statements will be sufficient now to show how rapid was the growth of the Protestant church and community.

In 1850 Dr. Smith gave a very encouraging account of the personal efforts of native brethren there to carry the gospel abroad, and their sense of personal responsibility. The report of the station in the spring of 1855 mentions a total membership of 141 in the church, and an average congregation, for the previous year, of 600, while "on one Sabbath 900 persons were counted, and on another, of no special interest, there were 1,300, great and small." A large, substantial,

stone church had been erected, in a most excellent position — the first edifice for Christian worship the building of which had been allowed, *upon a new site*, in all the Ottoman empire, since the ascendency of the Turks. This church was dedicated in February, when the audience numbered 1,350. The people had themselves paid $428 towards the building, and about $200 more were pledged. Nine students of theology were also reported, in two classes.

In March, 1856, a native pastor, "a man of great promise," was ordained and set over the church, "in the presence of a great multitude, estimated at fourteen or fifteen hundred." The pastor, from the first, was supported by the people. The report for that year states: "It is not yet nine years since the first occupation of this region by American missionaries. There are now twelve or thirteen places of stated labor, with regular religious services. Of these, five are to be occupied as stations by missionaries; the rest will be supplied by native helpers. There are, in this field, at least eighteen hundred and seventy-five Protestants, old and young. There are two hundred and sixty-eight church members. Every Sabbath, at least eleven hundred hear the gospel preached. Nearly thirty individuals have been engaged, at different times, in the work of colportage. Five young men, of great promise, are prepared for the pastoral office, three of whom have already assumed it; and about eight others, now in our service, will probably be suitable candidates for the work of the ministry."

Early in 1859 the Sabbath-school at Aintab was increased to near 1,000 members. The contributions of the church for purely benevolent objects, for the year reported in 1860, were $691. A Home Missionary Society had been formed, and thus missionary efforts were assuming a systematic form. In October, 1862, the congregation and church having become so large as to require it, a second pastor was ordained. Special reasons prevented the organization of a second church until November, 1865, when the church was divided, with entire harmony, into two, each numbering 147 members. According to the last report, these two churches now number 360 members, and five churches at out-stations, still connected with the Aintab station, embrace 110 members. Other places, once out-stations of Aintab, have become stations; and the whole Central Turkey field, the work in which commenced at that place, embraces 20 churches with 1,332 members; 33 preaching places, with average Sabbath congregations numbering 4,470; while the Sabbath-schools number 3,892 scholars.

The Girls' School.

A very prominent object in the picture is the building for the girls' boarding-school, erected a few years since. Miss Proctor, the principal of that school, in a letter to a Sabbath-school in Massachusetts, speaks of many difficulties encountered in the erection of the building, mentions its final completion, and dedication on the 15th of November, 1866, with services of great interest, and says: "'Twas a *happy* day to me, almost too great a pressure to be borne calmly, when I remembered the way, step by step, in which we had been led. The people seemed to enjoy and appreciate the exercises very thoroughly." She has also furnished the following statements respecting the building and the school.

"The engraving brings to view the upper story of the school building. It is situated in the most populous part of the city, about two minutes' walk from the Protestant First Church. It is of white chalk-stone, which is soft, and easily

worked, and looks very nice when new, but turns to a dingy yellow after a few years' exposure to the winter rains. The middle portion has a flat, earth roof, and the two wings have tiled roofs.

"The building looks much larger than it really is, because it is built around the court and is only a single room in width. The east wing is two and a half stories high. In its lower story are accommodations for the steward's family, a stable, and the entrance from the street. In the second story (which is the one seen in the picture) are two rooms occupied by the missionary family connected with the school. The upper half story is a store-room. The middle portion of the house contains a dining-room and two bed-rooms, with three corresponding rooms below. The west wing is the school-room, about twenty feet square in the inside, and underneath it are the store-rooms and kitchen for the school domestic department. The building is substantial, but very plain, and entirely without ornament. The whole cost, exclusive of ground, was 75,000 piasters, or a little more than $3,000.

"The design of the school is to educate teachers, and wives for the native helpers. The number of pupils is limited (at present to thirty), and all, except in some very special cases, are required to complete a three years' course. Candidates for admission must be thirteen years of age or more, and must have progressed in their studies so far, at least, as to have completed the Primary Geography and Mental Arithmetic, with the first four rules of Written Arithmetic; and must also have studied and translated as much as one of the gospels in the Armenian language. The language of the school is Armeno-Turkish.

"Boarders are received from each station of the mission. They bring their own clothing, bedding, books, etc., and are furnished with board and tuition. The domestic work is performed wholly by the girls, under the direction of the teachers and the wife of the steward.

"Day-scholars are received from Aintab only. Thus far, with two or three exceptions, the parents of pupils have paid nothing for their board and tuition; but a change is contemplated, and as far as board and the expenses of steward and native teacher are concerned, the school will be put upon a paying basis as soon as circumstances will permit. Exceptions will be made, of course, in favor of the very poor, and the proportion of these in school will probably be large for some time to come. The yearly expense of a boarder at the present time is about $32, gold.

"A few words as to results. The school opened with eight pupils, in July, 1860. Since then the whole number of graduates has been twenty-eight. Three fourths of these give good evidence of piety; ten married helpers; and eight are at present engaged in teaching.

"The teachers and helpers' wives are as yet so young and inexperienced, that the time has hardly come to speak of their labors and influence. But this much at least can be said, that whereas formerly many of the best helpers were prevented from going to labor in promising places, and sometimes even the pastoral relation was broken up, after being happily consummated, by the unwillingness of the wives to reside elsewhere than in their native city, the school graduates are ready to leave their homes, and go wherever Christ opens a door of usefulness to them or to their husbands. In one case, a graduate who married a young man in good circumstances, but not a helper, persuaded her hus-

band to give up his business and engage in the missionary work, and herself taught him enough arithmetic and geography to secure his admission to the school at Marash, with a view of studying for the ministry. Two other promising young men entered school at the same time, with the same purpose in view, who probably never would have done so had not their educated wives encouraged and accompanied them.

"As teachers, to American eyes, these girls would be still weak, yet a vast improvement upon the old style of teachers. The excellent success of some, has shown already what may be hoped for in the case of many others, with proper superintendence and a little experience.

"The school now numbers thirty-one. As a whole, the pupils are more promising in respect to character and attainments than any previous class except one. Nearly half are hopefully pious, although only four are as yet members of the church. These, however, are active, earnest, devoted workers for Christ.

"The new building was dedicated to God and the cause of female education, November 15, 1866, and earnest prayer was offered that his sanctifying presence might fill every room and abide there continually. The prayer has not been wholly unanswered. During the last summer term, especially, the Holy Spirit was very evidently present in the school, leading many to seek the way of life and truth.

"Will not all who look upon this picture pray that this house may ever be a true Bethel, the very house of God and the gate of heaven, to all who gather within its walls for instruction and improvement?"

FRUIT OF THE OREGON MISSION.

BY REV. G. H. ATKINSON, D. D.

Those who attended the late meeting of the American Board, at Norwich, Connecticut, will not soon forget the thrilling interest excited by the statements of Rev. Dr. Atkinson, of Portland, Oregon. He has kindly furnished a report of his remarks, which very many will be glad to see, and which deserve permanent record in the pages of the Herald. Secretary Treat had noticed some of the incidental results of missions among the North American Indians, and requested Dr. Atkinson to mention facts which were within his knowledge respecting the possession and settlement of our Northwest Coast. Dr. Atkinson spoke as follows: —

As nothing is lost in the kingdom of nature, so we may conclude that nothing is lost in the kingdom of grace. No labors, or prayers, or sacrifices, for the cause of our blessed Redeemer, fail to bring forth fruit. We "know not whether shall prosper, this or that, or whether both shall be alike good." It has been your idea, perhaps, that if any mission proves a failure it is that to the Indians. A cloud hides that race, and your faith falters in view of the apparent hopelessness of efforts for their religious and intellectual improvement. But in ways that we know not God leads us, and brings out the grandest results from the feeblest means.

The Country likely to become a British Possession.

Our right to the Northwest Coast, including all the territory drained by the Columbia River, was based, in law, upon the purchase of all French claims in 1803–4, and of all Spanish claims in 1819, besides the clearer title of discovery by Captain Gray, in the ship *Columbia, of Boston*, in 1791, and confirmed in 1792. From this fact, the Indians there, ever since, have called all Americans "Bostons."

But our possession and settlement of that region were long disputed and made a nullity by the action of a foreign power. The great Northwest Fur Company, having its head at Montreal, and its forts along the lakes, and through the interior, and over the mountains, at the beginning of this century, at length found a rival in the Honorable Hudson Bay Company, whose forts also ranged at length across the continent. The latter soon displaced the former, and enlisted their factors, and chief traders and employees, in its service. Mr. Astor's fur-trading posts were also broken up by this new, aspiring, and energetic company, and his far-famed Astoria was occupied by them, receiving the new name of Fort George. The Hudson Bay Company held sway over Indians and trappers and hunters, and by means of their palisade forts and rude bastions they maintained their authority, and gave law, practically, to all comers and goers. As early as 1828 they took possession of the falls of the Willamette, with a view, as Sir George Simpson, their Governor-General, says, to the establishment of a British colony of their retired servants in the valley above. Other colonies of this kind were planted at other available points. They had practical possession of the whole country in 1832.

Call of the Indians for Religious Light.

About that year, a delegation of Indians from the interior, called "Flat Heads," who remembered the visit of Lewis and Clark, in 1804–5, went over the Rocky Mountains to Missouri, and finding Captain Clark, who had meanwhile been made Governor of Missouri, reported that they came to gain a knowledge of the white man's God. At first Governor Clark was incredulous, but seeing their earnest purpose, and being a Catholic, he showed them the cathedral at St. Louis, and probably introduced them to the priests. He subsequently stated the same facts to a person connected with the Methodist Church, and allowed him to publish them. An appeal was soon made for volunteers to go and teach those inquirers about the God of the Bible. Rev. Jason Lee, of Stanstead, Lower Canada, and a companion, soon responded, and went out overland to explore. Afterwards they went by way of Cape Horn, with wives, children, household stuff, and other goods, and thus made their way to the Willamette Valley, and began their mission work among the Indians.

Missionaries sent by the Board.

The American Board, hearing the same call, sent Rev. Mr. Parker from Ithaca, N. Y., and Dr. Marcus Whitman, to explore. They went, in 1835, to the rendezvous of the traders and trappers in the Rocky Mountains. Finding new testimony about the truth of that Indian call, and more sure reasons for a mission, Dr. Whitman returned for helpers, and Mr. Parker went on to the

Hudson Bay Fort, at Vancouver. After pursuing his investigations, he was helped on to the Sandwich Islands by the Company; as they *kindly helped all Americans* out of the Columbia, though they helped few if any but missionaries into the country; and finally he returned to the United States in a whale-ship.

Dr. Whitman secured Rev. Henry H. Spalding as an associate, and they, with their wives, crossed the mountains and established their two mission stations in the interior of Oregon; one on the Walla-Walla River, among the Cayuse, and the other on the Clear Water, among the Nez Perces Indians. Those two missionary ladies were the first white women that ever crossed the Rocky Mountains. Though in feeble health, they showed by their courage, and patient faith, that the task was feasible for women, as well as for hunters and traders, much to the astonishment of the latter classes. With true devotion to their mission they all began to labor for the religious and social welfare of the Indians, learning the language, reducing it to writing, teaching in it to some extent, and translating it. Other helpers came and commenced other stations, especially Messrs. Walker and Eells, among the Spokans.

Dr. Whitman's Patriotism.

Dr. Whitman's services as a physician and surgeon were often wanted at other points. He visited the forts of the Hudson Bay Company, and as an intelligent observer would, he soon saw that the location, climate, soil, and productions of Oregon constituted a strong motive for its possession. He saw that a plan was formed by the Honorable Hudson Bay Company to get possession of the whole territory in the interest of Great Britain. He saw that they were diligently using the means to do it, by planting colonies of their retired servants in the valleys, by immigrations from the Red River Settlements, and by diligently reporting that Americans could never cross the immense deserts and terrible mountains to the Columbia River with *wagons*. He saw, too, that foes to his own religious faith were steadily advancing among the Indian tribes, imperiling, by physical as well as moral forces, the mission work of himself and his brethren. He called their attention to the facts before them again and again; but they said: "Let us labor for the Indians and trust Providence."

The Crisis as to Possession.

Dr. Whitman did all his duty as a missionary, being a man of twofold power, while he could not neglect his duty as a Christian patriot. His appeal in council was in substance this: "Brethren, we must bring an American immigration over the mountains, or all is lost." They replied: "We must adhere to our line of policy." In the autumn of 1842 he sat with the gentlemen of the Fort (Walla-Walla) at the table, when a herald came in, saying, "The brigade has arrived and the emigrants (*i. e.* Red River men) are over the mountains." Toasts were given, and one man is reported to have said: "Now the Americans may whistle; the country is ours." This assertion of their policy is sustained by the remarks of Governor Sir George Simpson, in his "Narrative Round the World," in 1841 and 1842, and published in 1847; that "the colonists in the Willamette were British subjects"; that "they (the English) had no rival but the Russians"; and that "he defied the American Congress to establish the Atlantic tariff in the Pacific ports."

Dr. Whitman's Winter Journey.

Dr. Whitman soon excused himself from the company, rode to his home that night — twenty-four miles, and told his wife that he was determined to cross the Rocky Mountains that winter, and bring an emigration of Americans to save Oregon from the grasp of the Hudson Bay Company.

He sent her to the Dalles, to the family of a Methodist missionary, Rev. Mr. Perkins, who is now a city missionary in Boston. He put on his buffalo robe, packed his pemican and flour upon an extra pony, mounted his horse, and started off with a companion or two, to cross the continent in the winter, risking cold, starvation, and hostile Indians. He arrived, frost-bitten and weary, on the borders of Missouri, in February, 1843, and finding pioneers ready to inquire about Oregon, he asked them if they wished to emigrate to that country? They replied, "Yes; but we are told that we cannot take our wagons to the Columbia River, but must leave them in the mountains and go on horses;" and that they could not take their families without their wagons. He said: "I live near the Columbia River, and I have come to take an emigration over the mountains. I will conduct as many of you as will be ready in March, with your wagons and families, to the Columbia River."

Interview with Mr. Webster and President Tyler.

He passed on to Washington, called upon Mr. Webster, then Secretary of State, made known his mission, and said that he designed to take emigrants to Oregon. Mr. Webster replied: "I understand that wagons cannot reach the Columbia from Missouri. Sir George Simpson, who is here, asserts this, and his correspondence with gentlemen there affirms the same thing. Moreover, I am about trading Oregon for Newfoundland and the English cod-fisheries." Dr. Whitman replied: "I hope you will not do it, Sir. We want to save Oregon for ourselves." He then went to President Tyler, said the same things, and received similar answers. But the President said: "Dr. Whitman, since you are a missionary, I will believe you. If you will take the proposed emigration to Oregon, the bargain shall not be made." Dr. Whitman, with that pledge, made a hurried visit to Boston and to his friends in New York, and in March he was back again on the borders of Missouri.

Takes Emigrants over the Mountains.

He led the emigrants, more than a thousand in number, to Fort Hall, just beyond the present terminus of the Union Pacific Railroad. While resting there, Captain Grant, who had charge of the fort, came out and inquired where they were going? "To the Columbia River," was the reply. "Do you not know that you cannot get there with your wagons? Other emigrants have left their wagons here, for which I gave them horses; I will do the same for you." They were in distress, like a wrecked ship in mid-ocean. Dr. Whitman, finding them in this sad state, stood out before them and said: "My countrymen, you have trusted me thus far, and I have brought you on in safety. If you will continue to trust me, I will take you safely to the Columbia River, with your wagons and families." They, after consultation, did trust him.

He went forward, marking the way when needful with stakes and bits of pa-

per, writing, "This Way," or "That Way," until he came near the Blue Mountains. Leaving them there in charge of Indian guides, while he went to Mr. Spalding's station, to minister to his sick family, they were conducted to his own station, at Waiilatpu, where they rested, secured fresh provisions, and in some cases fresh cattle for their worn-out ones, and at length went on their way down the Columbia to the Willamette Valley.[1]

A Provisional Government formed.

The American party thus became strong enough to form a provisional government, which they did, electing G. Abernethy, Esq., the secular agent of the Methodist mission, as Provisional-Governor, for two successive terms, of two years each, from 1844 — a service for which Governor Abernethy is believed never to have been paid.

Dr. Whitman, his wife, and nearly every male citizen of the United States found at his station, were cruelly murdered by the Cayuse Indians in November, 1847, they having been permitted to slip the leash, like hounds, for their horrid butchery. No "Alirua," that is, no person connected with the Honorable Hudson Bay Company, layman or priest, was molested. An Indian war ensued, and General Lane finally arrested, tried, and executed the murderers.[2]

Our Government, from these events perhaps, began to see the importance of its Northwest possessions, and sent General Fremont out, with a party of scientific explorers, in 1845.

California secured, with its Gold.

Having then become involved in the Mexican war, General Fremont was sent, in 1847, with a plan to coöperate with Commodore S——, and seize California, which was done. In the settlement with Mexico, our Government purchased the conquered province of California. The connection of events is such as to show that our securing the actual possession of Oregon, by emigrants and a provisional government, led to the general survey, and to the final conquest and purchase of California.[3]

The securing of Oregon preceded that of California somewhat as a cause precedes an effect: the one hinged upon the other. After the war was over, the bargain made and the treaty signed, and the whole land had become ours from 32° to 49° north, God, in his providence, uncovered the golden placers to the vision of men. Hitherto their eyes had been holden, that they should not see or know the treasures beneath their feet. They had walked over these same sands; they drank of the brooks where the shining pebbles lay; they had taken them up and pounded them, and found them malleable; but none knew of this Eldorado except a few savans among the gentlemen and officers of the Hudson Bay forts, and they knew not its extent. God seemed to say to Americans, "I have saved this great treasure for you. I have held it from the eyes of men

[1] It should be said here, that Dr. McLaughlin, while chief factor of the Honorable Hudson Bay Company, and afterwards on his own account, kindly furnished the immigrants with supplies, and often on credit, when they needed it.

[2] P. S. Ogden, Esq., chief factor of the Honorable Hudson Bay Company, humanely and promptly, after the massacre, rescued the captive women and children.

[3] Sectional and sporadic rather than national efforts, we know, had previously been made to secure California.

for you to possess." We heard the call of God from all our homes. We turned and saw the glittering prize lying in its hundreds of placers, or held in the solid rocks. From every state and country men rushed to seize it. Society was disturbed, convulsed, and almost broken up by this sudden revolution of thought and of business. A few resisted it, more decried it, but the vast majority fell in with the new current, and were swept along in its grand whirls. Hundreds of thousands of patient miners were soon found traversing the hitherto untrodden mountains, and delving in the deep ravines, into which sunlight hardly penetrates, searching for the deeply-hidden ingots. The streams of gold began to flow steadily, and gather into one grand current, between the great marts of trade. Men could regularly estimate the flow at fifty millions, year after year, added to the world's currency from our own new treasury. The eye of commerce was constantly turned to our American galleons, as they floated, one after another, into the harbor of our national emporium. A new order of things had taken place, commercially, and men were laying broader foundations for the superstructures of wealth and luxury. New estimates of value took the place of the older calculations. The poor suddenly became rich, and the wealthy took on grander proportions.

Means for the National Contest.

Still men did not see whither the hand of God was leading us, till, in the southern sky, the storm-cloud condensed into blacker shades, and burst upon our nation in the thunders of civil war, calling all our defenders to arms, to sacrifices, to sufferings, and to death. Then we began to see that fleets, and armaments, and munitions, and fortresses, and the cost of armies must be met by untold drafts upon the national exchequer. We learned that the national credit must be used on the broadest scale, and we knew that it must be fully sustained at home and abroad.

Then we began to see how God had provided large deposits of gold in the hands of loyal men; how he had put hundreds of thousands of eager miners and prospecters at work, skilled to find and furnish the gold in regular supply; and how he had pointed to other hidden sources, waiting to be opened! In view of such facts, our credit was assured. The sinews of a matchless contest for freedom and righteousness were sustained. The nation has been saved by the gold from the miners as truly as by the courage of the soldiers. He who provided the one, raised up the other. We now see the matchless wisdom of divine plans for our national salvation. We turn still to the silver and golden mountains to assure our credit, and find that God has laid up enough there to redeem all our bonds and notes, if we will only dig it from the earth; teaching us that he means we shall be an honest nation, redeeming all our pledges, because he gives us the resources to do so.

God's Claim upon our Wealth.

Now as we look upon our increasing wealth, multiplied comforts, and varied luxuries, we may well say, Behold, what God hath done for us! We are to remember that he saved these things for us by the hands of one of his humble missionaries. We are to consider that he has a lien upon all our possessions, for he has given, and clearly saved them for us. All our wealth is under bonds

to God, and when his servants present drafts in his name, for the purposes of his kingdom and glory on earth, we *must honor the draft*, else the Lord will know how to take care of his own deposits in our hands. We are manifestly stewards. Never before was it clearer to the eyes of mortal man that what he has is not his own, except as a stewardship.

Our missionary brother fulfilled duty to God and to his country. He sleeps in the mound near the spot on which he fell. His surviving friends near, have established "Whitman's Seminary," which ought to be a college, endowed by the *voluntary* gifts of a grateful people, and made a perpetual instructor and light in the noble truths and ways in which he walked until his death.

The old Indian, Istichus, who led the immigrants over the last mountain region, still (if still alive) rings his little bell every Sabbath, and calls his family and friends to prayer and praise. The Nez Perces, taught by Rev. H. H. Spalding, the sole survivor of the first band, and his wife, stood a shield for the defense of Americans in the war of 1847, and again in 1855. When Colonel Steptoe was surrounded by too great numbers for him to meet, the same Nez Perces, the preacher Timothy at their head, said to Colonel Steptoe: "You are surrounded. Here is one way of retreat by leaving your heavy baggage; or if you choose to fight, we will stand by you and die with you." Twice those Indians, taught by our humble missionaries, have been our defenders. And yet they had to wait years for a treaty to be fulfilled, and then had to come to Washington to get their rights this year! And what is still worse, their old and faithful missionary has been excluded from laboring with and for them, or crippled in his efforts, as he affirms, by avaricious agents.

The American Board has been obliged to sacrifice its property, by the wicked agencies which get control of far-off Indian affairs. It is surely time to deal justly with the Indian, by excluding unscrupulous traders from his reservations and his home.

The sword of Nemesis hung for many years over Missionary Ridge; but when it fell, it bathed itself in the blood of those who sacrificed justice and truth to their own selfish and criminal purposes. That sword is still suspended over Lapwai, and the region of Waiilatpu. Shall it be averted by righteousness, or shall it fall, at length, upon the children of transgressors? It becomes us to remember that Jehovah can save by many or by few. He can move one heart to mighty deeds, and restrain the mighty from their plans. Let us remember that "the earth is the Lord's, and the fullness thereof; the world and they that dwell therein."

NOTE. I am authorized to say, that Rev. C. Eells, one of the surviving missionary brethren of Dr. Whitman, and Principal of the Whitman Seminary, with other trustees, will gratefully receive and apply any aid which the benevolent may wish to bestow upon the Institution; and that Hon. William E. Dodge, Vice-President of the A. B. C. F. M., or Rev. Theron Baldwin, D. D., Secretary of the College Society, 42 Bible House, New York City, will receive and transmit any such funds.

G. H. ATKINSON.

DEATH OF AN OLD MISSIONARY.

Rev. Cyrus Byington, after spending more than forty years among the Choctaws, died at Belpre, Ohio, December 31, 1868. Having completed his theological studies at Andover in 1819, and having been employed by the Prudential Committee of the American Board, for a time, to present the claims of missions to the churches, he set out for the Choctaw mission, accompanied by a large reinforcement, in the autumn of 1820, and arrived at Eliot April 17, 1821. He resided subsequently at two other stations in "the old nation," this side of the Mississippi River; but as the treaty of 1830 required the removal of the Indians, he was obliged to follow them to their present home. Accordingly, in 1835, he went to Stockbridge (the station receiving its name from Stockbridge, Massachusetts, where he was born, March 11, 1793), and there he continued to labor till his failing health constrained him to leave the people, whose highest welfare he had sought so diligently and so faithfully to promote.

Besides the ordinary work of a missionary, Mr. Byington made himself very useful in preparing books for the Indians. He began the study of the language at an early day, and at length was able to express his thoughts, whether in public or private discourse, with great fluency. When he retired from the post which he had occupied for thirty years, he did not cease to labor for the Choctaws. He performed a valuable service for them, which they will not be slow to appreciate, in giving them portions of the Bible in their native tongue.

It is stated in the "New York Observer," that on the morning of his last day on earth, he asked to have the closing chapter of Luke read to him, and joined his family in singing the hymn, "My God, how endless is thy love!" He then offered one of his comprehensive, fervent prayers, and with a soul full of peace and confidence in Jesus, awaited his departure, often exclaiming, "Precious Saviour." In a few hours he was with Christ.

Rev. J. A. Bates, pastor of the church at Belpre, makes the following statements respecting his character: "During my acquaintance with Mr. Byington I always found him the same. I think he was of a very even temperament; never excited; always earnest; never doubtful; always cheerful. He was always ready to talk or preach, was deeply interested in one of my 'outstations,' and would ride over the hills five or six miles on horseback, every Sabbath (if we would allow it), to preach to a little company who would come to hear him. Everybody called him a good old man. He would always have something to say for Jesus, in season and out of season. He was of a very mild disposition. One who has known him for thirty years, and was with him among the Indians, says she never knew him to be angry or to speak a harsh word."

MANLINESS OF CHRISTIAN CHARACTER.

It is not simply to save money to the churches at home, or to have ample means for carrying on the work of evangelization abroad, that so much has been said and done of late to lead the native converts to contribute, even of

their poverty, to the support of the gospel, and to assume, at the earliest moment, the support of their own institutions. It is to save the native converts themselves — to save them from a cringing, weak dependence, and to make them strong and self-reliant. Experience shows that nothing has contributed so much to develop character among the native churches, to inspire a true manliness, just self-respect, and a generous independence, as the attempt to maintain their own institutions.

In the Hawaiian Islands, in Central and Eastern Turkey, where the experiment has been most fully tried, and among the poorest classes of India, there is but one result. In the Tinnevelly district, under the care of the London Missionary Society, within the past year, people in villages of the Pariah caste, who have but just received the gospel, have come forward and built their own church edifices, putting to shame other villages of higher caste and of larger means, who had heard the gospel for a score of years.

Mr. Vaughan, of the Church Missionary Society, writes of receiving three hundred dollars a year from a poor congregation of only seventy-five persons, in a rural district near Calcutta, for a pastorate endowment fund. The change surprises the missionary. "If any one had told me, even four years ago, that the poor Madripore congregation would give £60 a year out of their own pockets, I should have been disposed to smile incredulously. Yet they have done that, and more." The moral result is what was to be expected. "We have a little body of really earnest, humble followers of Jesus, and these are growing in grace, intelligence, and zeal. As regards the respectability, manliness, and independent feeling of our people, a really striking advance is noticeable. Indeed, in these respects our people now present quite a contrast to what they were some years ago. The miserable, cringing dependence of that day has gone. Instead of their constantly crying, 'Give, give,' now they would be ashamed either to beg or to receive. Then, the idea of their subscribing for their own church would have been scouted as utterly absurd; now, all admit that to give of their substance to God is a moral and religious duty." The moral value of this discipline finds its fullest illustration among those who have suffered most from political and other oppressions.

SOMETHING NEW FOR SABBATH SCHOOLS.

Many Sabbath-schools are helping sustain mission-schools among the heathen; some support pupils in the seminaries, who are preparing to become preachers and teachers among their own people; and a few pay the salaries of Bible-women, or native preachers. It is thought that some return should be made to our young friends for their aid, which would not only please them, but help them and their parents and other friends to understand better how much good they are doing, in these different ways, among those who, were it not for them, might never have heard of Christ. A few schools now receive letters from missionaries, or from the schools they are supporting, but it takes a long time to hear from them; missionaries are very busy, and often have not time to write; and letters are sometimes lost on the way; so that the schools wait

long and are sometimes disappointed. We should like to send them a good missionary paper, prepared on purpose for Sabbath-schools, but so many papers are taken now that there is hardly room for another. The best thing for this year seems to be to ask the missionaries, and especially the missionary women, to send us choice sketches of missionary life, stories of the scholars in our mission-schools and seminaries, and of the native preachers, etc., with illustrations, for beautiful engravings; and then for us to prepare a little volume, about the size of the "Story of the Morning Star," to distribute among those who give to mission-schools. We hope to make it so good, so rich in stories and pictures, that every scholar and family will want one to read and to keep, and that many teachers will wish to buy for their classes.

1. If any school chooses still to support some mission-school, or a pupil in some seminary, or a native preacher or Bible-woman, *expecting letters from the missionaries in regard to them*, five copies of the book, in paper covers, will be sent for every pupil and ten for every preacher or Bible-woman so supported.

2. To schools contributing simply to the Mission School Fund, one copy will be sent for every dollar contributed, so that a school giving fifty or a hundred dollars, will have fifty or a hundred copies. Large schools, giving, as some do, four or five hundred dollars a year, may prefer to have their copies neatly bound in muslin covers. If so, they will be sent bound, at the rate of one for every two dollars given.

3. Schools that have already made contributions this year will have from five to twenty copies sent to them, according to the sums they have given; and for any additional contributions they may make, books will be given according to the above plan.

As one great object of this volume will be to diffuse missionary intelligence as widely as possible, and to excite a proper missionary interest in the minds and hearts of children and youth, we would gladly send copies into every Sabbath-school. Will not every school give at least a part of its contributions to help the great multitude of children and youth that now sit in darkness?

Contributions, and orders for this mission-school volume, may be sent in the usual way, to Langdon S. Ward, Treasurer, Missionary House, Boston; or when more convenient, to the District Secretaries of the Board. The volume will be ready for distribution probably as soon as December next, and will be called "The Day Breaking; or, Light in Dark Lands."

MISSIONS OF THE BOARD.

Western Turkey Mission.

A VISIT TO BANSKO, BULGARIA.

Mr. Locke, who has recently joined the mission and is stationed at Philippopolis, in the Bulgarian field, reports, in two letters, a visit by Mr. Morse and himself to Samokove and several places in that vicinity, dwelling specially upon Bansko, and encouragements there.

The Place and its Surroundings. In a letter which accompanies the more formal account of the tour, Mr. Locke states: "I have endeavored to write a brief report of our visit at Bansko, but fear lest I may have failed to give the exact representation of things there, after all. There is a work going on there, the *facts* of which, stated in newspaper style, would make a

sensation. Such is the situation of the place that it does not seem best for any one of us to go there to live, the field can be worked by a helper far better, supervised from Samokove, for instance. Ignoring this fact, that it is not best for a missionary to be stationed there, one could present this 'call' to the young men of America with no little force. I regret that we did not obtain a copy of the 'call.'

"The situation of the town is romantic. As I stood in the stone (eloek) tower, and saw the town spread out around me, the house-lots inclosed with high walls, interspersed with thrifty trees clad in luxuriant foliage, I could not but exclaim, 'Every prospect pleases, and only man is vile.' The place, looking at it from the tower, reminded me more of Springfield, Mass., than any other place I have seen in Turkey. Right back of the town there are lofty mountains, on whose highest slopes there is *eternal* snow; and such sharp, precipitous mountains are uncommon in New England. Stretching away below the town were fields carpeted in richest green, fenced with board fences, cleared from stone, looking for all the world 'like home,' *so like*, that you catch yourself looking for green blinds. But you see the white houses minus the blinds; and you enter them to find that you are in a strange land. Lime, stone, and wood are abundant, and also nice, clear water. Such splendid pine timber I have not seen for years, but it is not easily accessible to any market."

Religious Feeling. In the other letter referred to he writes: "We were well received in every place we visited in our field, but in none was there such an interest in, or hunger and thirst for, the truth, as in Bansko. We did not reach the town until dark, but were not too late to be welcomed by one of the two boys from the place that have been members of the school at Philippopolis. We had callers before light the next morning, one of whom was Priest Demeter, who with another priest, George, have bought and read all our tracts and publications thus far issued. After breakfast we went home with Georgie, one of the boys referred to above, and conducted family worship by request of his parents. Then we went to a coffee-shop, where we found several of our friends, who showed a degree of familiarity with the New Testament that surprised me — quoting and turning to passages very readily. We were busy all day with various questioners. At sunset we went to the house of Peter to dine, and to meet him and the teacher of the place, Nicola, for conversation. The hours fled away while a passage from Matthew was explained and a tract read and discussed. Friday and Saturday we spent in like manner.

Sabbath Services. "We heard of no opposition until Saturday evening, when we were informed that measures had been taken to prevent our preaching in the school-house on the Sabbath, one of the principal men having obtained the key and closed the house. After a little consultation on Sabbath morning, Peter invited us to his house to preach, where there immediately gathered an audience of 50, including five or six children, and a dozen women. A more attentive audience I never saw. After a service of about two hours, in which singing, prayers, and expository and practical preaching were interspersed, we closed, and proceeded to a second house, where we spent an hour or so; then to a third house, where we dined and held a third meeting, closing with an audience of 18, some of whom had been with us during our meetings of *five and a half hours.* In the evening, Brother M. and our helper, Nicola, held a fourth service, in another house. From first to last we must have met about 100 persons.

Proposed Contract with a Priest. "We had expected to find this readiness and desire to hear, but we were unprepared for what was privately communicated to us by 'Hadji,' George, the keeper of the coffee shop previously referred to. This was a paper prepared by Priest Demeter, the teacher Nicola, and three or four others. It was a contract to be signed by the priest, who is in full communion with

the Bulgarian church, as one party, and other signers as the other party. They were to pay him a salary of two thousand piasters per year; to obey his teachings; and to live Christian lives. He was to preach the Gospel; to draw all his teachings from the Bible; to perform no church *rites* which could not be supported by proof from the *Scriptures* (some were specified to be *omitted*); and was also to cease frequenting wine-shops. It was a thoroughly evangelical call. This document had been prepared for some weeks and was awaiting signatures, but it seemed likely to fail for want of a sufficient number to warrant the undertaking. Only a few were aware of its existence. All the parties are members of the Bulgarian church, attend its services, and observe and perform its ceremonies and worship. But these men are ill at ease with the present condition of things, and have hit upon this way of effecting a reformation. The priest knows and acknowledges that he is acting a double part, but he fears to take an open stand lest he lose his place, and so his gains. His aim is to keep in with both parties, so as to be the gainer in either case. It was with sad feelings that we left one who *knows* so well, but who has not the *will* to do his duty. Brother Morse assured our friends, that if they would make us such an offer for a teacher one should be sent them."

THE BULGARIANS — THE BOYS' SCHOOL.

WRITING from Philippopolis, December 23, Mr. Clarke states: "Within the past month, the Bulgarians have obtained from the Government an acknowledgment of their claim to have their own ecclesiastical organization. How it will affect our work no one can yet tell. The Bulgarians are arousing for a vigorous life. Now I *know* that the American missionaries have gained *a strong hold upon all classes* of this people. The consciences of thinking men are with them. In this influence they are aided by a few, whole-souled, young Christian Bulgarians.

"In our school there is some tenderness of feeling, and we hope for an outpouring of the Holy Spirit. One young man — a priest's son — came to me a few evenings since in much labor of soul. I think he is a Christian, ready to give up all and labor for Christ. Though the school now seems rather an institution for boys than a theological school, it has borne fruit and is bearing fruit for Christ. A few who think themselves Christians entered the school this term with the definite object of fitting themselves to make known the gospel. None of those who have previously entered have had this aim. We hope soon to be able to change the standard in the school."

BROOSA.

MR. SCHNEIDER, removing from Aintab, Central Turkey, reached Broosa on the 2d of October, where the people gave him a cordial reception. He found the condition of the work there, in some respects, "quite discouraging"; but after being there about two months, he rejoiced "to be able to report improvement"; the audience on the Sabbath, as well as at week-day services, nearly doubled; the Sabbath-school remodeled, and its numbers and interest much increased; while "various other indications point to the commencement of a better state of things."

GOOD NEWS FROM A FAR COUNTRY.

REV. J. Y. LEONARD, of Marsovan, now in the United States, furnishes the following, which was just too late for the February Herald.

The Rev. H. S. Barnum, coming in the brief space of fifty-three days from Harpoot, beyond the Euphrates, to his former home in Stratford, Conn., brings letters (open of course) from stations on the way. At Marsovan, a little south of the Black Sea, the annual examinations of the theological school and of the girls' boarding-school were going on, and were being sustained with great interest. From the former, the first graduating class, of eight, were about to be licensed, and to disperse

to their several fields of labor. They were having no little perplexity in regard to their settlement, since there were urgent calls from all quarters, — from Cappadocia on the south, from Gallatia and Bithynia on the west, from Adrianople in old Macedonia, from the Mountains of Ararat, and even from the shores of the Caspian Sea, in Russia. The door for the gospel is wide open, and the cry is, "Come over and help us." Fortunately, the next class to graduate will be twice as large, and yet the demand will greatly exceed the supply. The work widens yearly, in a geometrical ratio.

Besides the two examinations, which occupied nearly a week, the good people of Marsovan were being thoroughly stirred up by a *Ministers' Meeting*, — a meeting of native pastors and preachers, in conference with the missionaries present, whose deliberations resulted in forming a Conference, with a written constitution. It is to have power to found churches; to license, ordain, and dismiss preachers; and to have an oversight of the churches — advise, help, counsel. This "Union" as it is called, extends over a territory half as large as New England. Any pastor or church (by its delegate) may be received into it by assenting to its rules, provided a majority of the members consent. The happy consummation of this ecclesiastical bond is one towards which the missionaries have been pushing the infant churches for several years. It is the completion of a period of preparation, — the harvest of to-day, the seed-corn of to-morrow.

The interest of the occasion was heightened by the ordination of Baron Avedis, the assistant-teacher in the theological school, as an evangelist. He is a man every way worthy to be put into the ministry.

In the work of instruction at Marsovan, and a portion of the multifarious cares of a wide mission field, the Rev. Messrs. Smith and Tracy had been assisted for a brief period by two missionaries from Constantinople, Rev. Messrs. Herrick and Pettibone.

The girls' boarding-school is under the charge of Miss Fritcher, formerly a teacher in Mount Holyoke Seminary. Of the thirty-five girls there training for an exemplary Christian life among their countrywomen, the most gratifying accounts are given. Mussulman women had requested that the women's prayer-meeting be held in their houses, and Turks — sometimes, it is said, as many as fifty in a day — had called upon Mr. and Mrs. Herrick, and received tracts in a friendly manner.

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SCHOOLS AT MARSOVAN — NEW "EVANGELICAL UNION."

Mr. Pettibone of Constantinople, having spent three months at Marsovan, teaching in the theological school, wrote after his return (December 17): —

"I was glad to find a marked improvement in the school during the past year. The religious meetings of the students showed a decided change for the better in the spiritual life of nearly all; and some whose piety we had questioned the year previous, seemed earnest in their Christian character. We never have reason to complain of the students with reference to diligence in study. We should be satisfied could we see their spiritual growth keeping pace with their intellectual improvement.

"The school has been in operation four years, and the first class, of eight, was to graduate. It seemed to us very desirable that this class should be examined and licensed to preach the gospel by the pastors and delegates of the churches. I rode to Yozgat to consult brethren Herrick and Farnsworth, and I found they had been considering the same plan, and had already sent letters from Cesarea, recommending the organization of a 'Union,' similar to those of Harpoot and Bithynia. I telegraphed to Harpoot to secure the attendance and counsel of Pastor Mardiros, but he was unable to come. However, on Saturday, November 7, we had the pleasure to welcome in Marsovan Baron Harrotune, the preacher in Sivas, Pastor Michael, from Tocat, and Serope, from Cesarea, brethren H. S. Barnum and Bartlett, and a delegate from the church in Yozgat.

"It had seemed desirable that B. Avedis, the teacher in our theological school,

should be ordained. The Marsovan field is large, and the fact that there is no ordained preacher in it except the missionaries brings upon them a great deal of labor. It was decided, after examination, to ordain him as an evangelist. The public exercises connected with the ordination were on the Sabbath, and were of much interest.

"On Monday and Tuesday the 'Central Evangelical Union' was organized, with a constitution quite similar to that of the Harpoot organization. Though small now, we hope that in two years three or four new churches will be added to the five now embraced in its field.

"We saw at once good fruit from the Union. Its members were drawn more closely together in the discussions that took place; there was harmony of action; and all felt more deeply that the aim of missionaries, pastors, and churches is one, and that it is only by cordial coöperation that the work of evangelization can be carried prosperously forward.

"On Tuesday, the pupils of the girls' boarding-school were examined. Five completed their course of study, and received diplomas. Miss Fritcher is an earnest, self-denying teacher, and the pupils have profited by their advantages. The exercises were very interesting; the recitations and compositions showed thorough training; and all exhibited a warm attachment to their teachers.

"On Wednesday and Thursday the students of the theological school sustained a public examination in the chapel. Some of the Turkish authorities were present during the recitation in Astronomy, which for their sake was in the Turkish language. The pastors and preachers were particularly gratified with the thorough character of the instruction. Friday morning was devoted to the declamations and compositions of the graduating class. In the afternoon, seven were examined by the Union, and five were licensed to preach the gospel. With reference to two, who have taken a partial course (one of the two is blind), the Union preferred that they go out to labor as others have done, sent *by the missionaries*, and not licensed by any ecclesiastical body.

"All the students are now scattered in various directions for a winter's labor. May it be fruitful toil, blessed of the Master. I have good expectations that the fifteen or sixteen of the class to graduate in 1870 will be superior men."

Syria Mission.

THE BEIRUT PROTESTANT COLLEGE.

Dr. Post, formerly of the Syria mission, but now connected with the medical department in the Beirut College, believing that some account of the present condition of that institution will be acceptable to the readers of the Herald, writes respecting it, January 7th: "The College at present numbers 67 students, of whom 46 are in the literary and 21 in the medical department. The latter all pay their fees in full, and as these, for the new class, are quite heavy for this country (viz., 10 gold medjeedies, value about $4.50 each), we consider this a great success in the direction of self-support. The students in the literary department are in part supported by scholarships, but a considerable number defray all their expenses. They are from six different religious sects, including Druzes.

"The students of the literary department study the Arabic language and literature, English, French, the Natural and Physical Sciences, and will ultimately advance to the higher departments of Intellectual and Moral Philosophy, and the Analogy of Natural and Revealed Religion. The Mathematics are also thoroughly taught. An air of studiousness and decorum, unusual in Arabic schools, pervades the building.

"The religious influences brought to bear on the students are of the strongest kind. All boarders are required to be present at morning and evening prayers, and to study and recite the Scripture lessons on Sunday. The boarders all attend the Sabbath services of the Protestant Chapel twice in the day. Between these two services they have a Bible-class at the College. I was present for the second time to-day, and was impressed deeply with the opportunity thus afforded for

spiritual influence over them. I have the liveliest hope and most earnest desire that these choice young men may be led to the Saviour.

"I am going to try, with the coöperation of the excellent tutor, Mr. Asaad esh Shedsîdy, to organize a prayer-meeting, where students may join in devotional exercises with freedom. What a blessed result might we not expect from a college prayer-meeting in Syria! Such a meeting in Williamstown was the origin of modern missions in America. Why may we not exercise faith to believe the exceeding great promises of God? Pray that our faith fail not.

"It is the earnest intention of the faculty that this institution, whose inception was in the spirit of missionary effort, and which has been indebted to mission enterprise for its distinguishing excellences, shall be marked by the strongest religious features. We await only the blessing of the Holy Spirit to quicken the hearts of the students, and we may hope for a powerful revival of true religion. Without this, our efforts will have only partial success.

"The medical students, for the most part, room out of the college building, and cannot therefore be brought so much under college discipline. Still I hope to find them accessible to the influences which may lead them to Christ. These students have gone through a thorough course of Anatomy, Chemistry, and Physiology, and are now receiving instruction in Materia Medica and practical Clinical Medicine and Surgery. Not a few of them attend the services of the College and mission chapels. Among the number is Behnan, a church member, Yusuf El-Hajjar, an applicant for church membership in Abeih, and several of the graduates of that institution, who are at least thoroughly indoctrinated, and await only the motion of the Spirit."

MOHAMMEDANS — PLANS FOR BEIRUT.

Dr. Post refers briefly to some other matters, as follows: "I am impressed with the need of some well-directed effort to convert Mohammedans. The time has come to reach them, and we must advance to our post of duty and, if need be, danger. This subject must soon receive the attention of us all.

"We are laying plans to occupy Beirut by a series of preaching stations, to be filled by natives and missionaries, looking to the establishment of branch chapels and new pastorates. The new chapel will barely, if at all, accommodate the audience which we may expect from the start. I trust that the next chapel will be built wholly, or in major part, by natives.

"A rumor had reached America, before I left, that Hanna, of Beit Millât, near Tripoli, the old man who had suffered so much for Christ, had returned to the Maronite communion. I am happy to say that there is no foundation for this report. I was greatly comforted to hear of his continued faith and hope.

"In conclusion let me say, that in place of feeling that I have left the missionary work, I feel that I have entered on a new era of my life as a worker in the vineyard, and with a broader and higher sphere of influence. May the Lord give me grace to fill it faithfully and well."

Nestorian Mission — Persia.

MR. LABAREE AT TABREEZ.

It has already been announced, that in view of apparent openings at Tabreez, specially among Armenians, Mr. Labaree would probably spend the winter at that place. He left Oroomiah on the 5th of November, with his family, reached Tabreez on the 12th, and wrote from there on the 21st. Thus far Providence had seemed to smile upon the movement. The journey "was performed with much comparative comfort" to all, and "a very tolerably convenient house was readily engaged." Mr. Shedd wrote from Oroomiah, November 16: "It seems to us an auspicious event that the largest city of Persia, after being so long desolate, is again to become a mission station, and that the finger of Providence points eastward as a field for our energies. We have been trying, for many years, to plant the

gospel to the westward, in the Koordish Mountains, and thus far have failed of our expectations. Let us turn to the scattered Armenians of Persia, with hope of better things."

TRIALS IN THE MOUNTAINS.

The Herald for February contained statements by Mr. Cochran, respecting the sore oppressions and sufferings of the people in the mountain portion of the Nestorian field, as obstacles in the way of success in evangelizing efforts. Mr. Shedd wrote, November 16th: "Our work in the mountains, the past summer, has been more unsatisfactory than ever. The defection of some of our helpers to the high church movement, the half-heartedness of others, a fickle, lawless people, and an unsettled, distracted government, have all contributed to make it a summer of trial. Those who have been true and faithful in their labors have found little to do. Mr. Cochran, two months ago, reported to you the condition of Gawar. I have recently made a visit of a few days there, and saw oppressions and sorrows till my heart was sick. In Memikan the people have had poor crops, and what they have reaped has been literally devoured by Turks and Koords, till all but five or six houses have fled, and they are obliged to sell their animals or go in debt for bread for the winter. In the other districts, between Gawar and Amadia, other reasons have made the summer barren."

Mahratta Mission — Western India.

THE ANNIVERSARIES AT AHMEDNUGGUR.

Mr. Fairbank wrote, November 11, respecting the annual meetings referred to in the Herald for February: "We had a very interesting series of meetings at Ahmednuggur. First was the *thorough* examination of the Normal School; then a part of the business meetings of the mission; then the anniversary meetings, this year, as last, entirely under the direction of the native 'Union'; then the business meetings of the Union and the rest of the business meetings of the mission. Brother Bowen, from Bombay, was present, and has published a pretty full report of the anniversary meetings, in the 'Bombay Guardian.' I will quote one paragraph: 'The religious interest continued to rise until the last. It became manifest that the Spirit of God was present, moving on many hearts. More earnest, powerful, tender, affectionate addresses we have seldom heard, than some that were delivered at the last meetings. The dominant idea was the necessity of consecration under the constraining influence of the love of Christ. During the closing addresses, many came forward with offerings to the Lord, which they laid on the table, until it was nearly covered with silver and copper money, ornaments, etc.'

"There was no effort made to secure this collection — not even an invitation. Effort was made to induce each Christian to give the tenth of his income, and to give it as the *first* payment out of any receipt. Many have failed to fulfill the promises they made last year, at the ordinations of pastors."

PROSPECT OF FAMINE.

A brief note from Mr. Herrick, of the Madura mission, Southern India, dated November 5, states: "You will be glad to hear that *we* are having abundant rains, and that all crops are beyond danger from drought." But in other parts of India the prospect is very different. Mr. Fairbank writes from Ahmednuggur, November 11: "The prospect for the next year is very gloomy. There is a famine in Central and Northwestern India, and grain is going there from this region. It will not go long unless rain falls speedily, of which there is no prospect, and little ground for hope. We had a very partial and limited fall of rain during our southwest monsoon, so that there is almost a failure of the crops of our rainy season. In September enough fell to allow of sowing the cold season crops, and they started finely, but not a drop has fallen for more than a month — the month in which we depend on a heavy fall in connection with the Madras monsoon. A large part of the fields are already dried up and past re-

covery. The prices of grain have risen, till now a rupee will buy only four sevenths, or, in some places, one half as much as it would four months ago. There is terrible suffering endured and in store for the poor. Our efforts for 'self-sustentation' have fallen on most unfavorable times.

"We rejoice with you that you could close the year without a debt, but look with concern on the tendency of the Christians in America to put off their collections till the end of the year, and till there are urgent appeals, danger of debt, etc."

Madura Mission — Southern India.

GIRLS' SCHOOL AT MANA MADURA.

Mr. Capron wrote, October 23: "On our return, we again opened our station-school for girls, and Mrs. Capron found that her pleasant vacation had been necessary to prepare her for a month of sickness in the school — a visitation of the measles,— tedious, but not worth mentioning had not one of the girls been brought almost to the grave. For nearly three weeks this sick girl occupied our thoughts and attention both day and night, being given back to us, apparently, in answer to prayer.

Girls kept away. "The school is prosperous, — never more so, — although we were much pained at the beginning of the last term to find that two of the largest girls had been detained at home for fear of their conversion. One of them was from a nominally Christian family, but the Romanist relatives alarmed her mother by declaring that if the daughter were left any longer in the school no one would marry her. The other was from a heathen family, but was so earnest in her rejection of idolatry that she had already asked for baptism. She is the one whom I mentioned in my last as saying to her father, 'We must not worship devils any longer; we must all become Christians.' Her father had then come for the purpose of taking her home, but finding that vacation was so near he went away without mentioning it. In vacation he made all haste to dispose of his daughter in marriage, and being unable to do any better, as it was said, gave her as the second wife to the husband of her older sister, and so put her out of the reach of harm. Since then none of her Christian friends have seen her, but it is rumored that she makes no little disturbance in the family by her opposition to idolatry, and by refusing to rub ashes; and that she is permitted to have her way for fear that she will take a young wife's revenge, of running home to her mother. The school now numbers nineteen."

INFLUENCE OF RELATIONSHIP — TIMIDITY.

After noticing facts, pleasant and unpleasant, connected with some of his "village congregations," and mentioning two new ones, Mr. Capron writes: "The influence which has given us these two congregations within the present year is the influence of relationship; and more is promised. But the people of other villages wait to see how much persecution will befall those who have already joined us. In visiting one such village, I first held a moonlight meeting with the people on the bank of the tank, and finding only those of the higher castes present, thought next to visit the pariah quarter, where a few men were said to be disposed to join us. A headman of the village, who seemed friendly, accompanied me, and I expected that he would excuse himself in a polite way as we approached the pariah houses. But what was my dismay to hear one of his dependants, who was a little in advance of us, shout roughly, 'Hallo, there! The Pádre is coming to make you all Christians.' It is needless to say that after this I could not get sight of a man of them, and the common falsehood was told me that they were gone to a village. In such slavish fear do the low-caste people often stand of their superiors. O for some courage, or some independence, or even some combination, and a strike for liberty! But, better: would that God might give us the blessing of his Holy Spirit, convicting and converting."

Mr. Burnell, of Melur, sends the following: —

"THE GREAT 'ELDER BROTHER' PROFESSING CHRIST.

"Born and reared among the heathen, and familiar with the idolatrous customs, superstitions, and wicked ways of his own *thief caste*, it was an impressive scene to the little church at Mélúr, when Periya-Annan *(literally* great elder brother) stood in their midst, on Sabbath, November 1, 1868, and in the presence of God, with all the church as witness, and before all the people, promised from this time forth to worship only the triune God, Jehovah! An old man, and having great grand-children; unclothed from his waist upward; his hair all shaved from his head; his mouth and cheeks fallen in, from the entire absence of teeth; he was a figure likely to impress one from a Christian land most distinctly and permanently. For five years has he been in the habit of making occasional visits, on the Lord's-day, to the house of the missionary, and of attending church, thus walking each time eight miles.

"He has been reading the Scriptures, Bunyan's Pilgrim, and tracts; has taken his little volume of the Psalms with him to the field, to read at his leisure; has borne the opposition of his intemperate sons and the ridicule of his neighbors; and now he stands to confess Christ before men.

"Having consented to the confession of faith; promised to be the Lord Christ's in all things, according to the words of the covenant; and having received baptism, his missionary gave him six written rules of life; and that he felt their truth and importance, his moistened eyes bore witness. Would it not be well if other converts than those from heathenism were to observe the six rules, and especially the last, which was: 'Feel that you are not your own, but that you were redeemed by a great price. To show gratitude to Jesus, be sure to give at least one tenth of all your income to spread the gospel and to do good.'

"Fellow-Christians of America, pray that Periya-Annan may stand firm to the end, that his numerous descendants and relatives may be brought in, and that he and we all may take others with us in our journey to the New Jerusalem."

Ceylon Mission.

HOW IT STRIKES ONE FROM ABROAD.

No reader will fail to be interested in the following statements by Mr. Capron, of the Madura mission. Instead of visiting the Sanitarium last summer, he spent the month of June, with his family, visiting the Ceylon mission, and had "a most delightful sojourn with missionary brethren and sisters, and Christian friends." He writes respecting that field and mission: —

"Jaffna, and especially Batticotta and Oodooville, were so pleasant pictures in the fancy of my boyhood that I almost hesitated to dispel the dream. But the reality is as much better than the dream as live, warm-hearted missionaries, and friendships formed among the intelligent Christian natives, and schools in part, at least, sustained by the people, and one self-supporting church, are better than an indistinct paradise of bananas and cocoanut palms, with saintly missionaries and swarthy but graceful natives, and a couple of snatches of Bishop Heber's hymns. I found the cocoanuts and the stately palmyra, and a variety of luscious fruits. I found the graves of some of those early missionaries — Harriet Winslow, whose memoir now reads with double interest; and Father Poor, whom I revered perhaps as much as any saint in the calendar. I found also one of those noble men still living who entered the field before I was born, and who, if he lives another year, will celebrate his semi-centennial on missionary ground. It might disturb his gravity to be classed as yet with saints, but he was a worthy companion of those worthy men who have passed away, and while I delighted in his genial hospitality and social converse, I looked upon him with the reverence which is inspired by a long life of usefulness, and by the thought that he must ere long pass the river into which he has once dipped his feet and returned.

"His wife lives, and is as worthy of him as he is of the noble company which has gone before him. We found Miss Agnew also, after a service of twenty-eight years, unbroken by a visit to her native country, still at her post and full of activity.

Where the Power lies. "When Father Spaulding had shown me the school-room and dormitories, and the magnificent fruit-trees of the school-yard, — his own planting, — he pointed to a long, low building, and said, 'There is where the power lies.' It was a row of small rooms for secret prayer.

"*Oodooville* is not so very much altered from old times, except for the better, by discarding English; but I was glad to learn that female education has become so popular in Jaffna that pupils, who could not otherwise be admitted, pay a large portion of the expense of their board and tuition.

"*Batticotta*, as it was and as it is, forms an instructive page of missionary experience. It must have cost the mission a severe struggle to give up the prestige of their splendid English school, and it was certainly a step which the natives have never ceased to deplore. But Batticotta is stronger than ever for the object of Christianizing the island, and Mr. Sanders, I believe, appreciates the value of the influences which are in a manner committed to his trust. I found there a training institution, not made up of boys, but of young men, either hopefully converted, or, at least, fully committed to the truth of Christianity. I found a flourishing English school, of some 200 members, under Christian management, the principal showing his own disposition by taking an active part as a member of the church committee, and giving, as I was told, one tenth of his income in benevolence. I found a native church not only entirely supporting its pastor, but supporting also a good school for girls. I found an intelligent and well-to-do Christian community, living in the enjoyment of the blessings of the gospel, and compelling the respect of their heathen neighbors. One might well envy the power there is in Batticotta, and indeed in the Jaffna church, in view of the time when God shall come to pour out his Holy Spirit.

"*Mr. Howland*, whose name has long been associated with Batticotta, was taken from there by the advice of the physicians, to save his life, though it was like taking his life to remove him. We found him at Tillipally, entering with interest into the details of work in his smaller station. I say *smaller*, though I was amazed to hear that within three miles of his house there was probably a population of 23,000 souls. The care of the Panditeripo station also, since the departure of Mr. Quick, probably doubles his labors.

Mánepy. "I was impressed at Mánepy, as in Madura, though not to the same degree, with the burden of care and perplexity which the missionary and his wife have to bear at the central station, and in the midst of which station work must be done; but Mr. Hastings took me fourteen miles southeast, to the station of Chavagacherry, which is in his charge since the departure of Mr. Bates, and showed me that he can sometimes escape to uninterrupted and inviting missionary labor, in which also he has an excellent coadjutor in Pastor Hunt.

Village Schools. "One feature of the Mánepy station is its flourishing village schools, though this may be said to be a feature of the Jaffna mission — prosperous village schools, both for boys and girls, and under careful and thorough inspection. I would suggest that every village school in Jaffna is worthy of a place in your Sabbath-school enterprise, while the number of their schools, under such support, might be profitably and almost indefinitely increased. The station of Mánepy has one native pastor.

"*Dr. Green* is a near neighbor of Mr. Hastings, and must take a part of his duties when Mr. Hastings leaves for the United States. Engaged in preparing medical works in the vernacular, and in training classes of natives in medicine, he has long been pushing, in his own department, for the independence and self-support which missionaries should aim at for the church and its institutions. I am glad to hear that the Doctor is relinquishing his connection with the hospital of the 'Friend in Need Society,' of Jaffnapatam, which cost him two journeys a week, of ten miles,

in the heat of the day, and to the very certain injury of his health.

"*Oodoopitty*, Mr. Smith's station, is the most northeasterly station of the mission, and considering its salubrity, and the character of its people, is one of the most inviting of missionary stations in India. The new female boarding-school has commenced its career of usefulness with about twenty pupils, and Miss Townshend, whose mind was turning toward the missionary field at the very time that the missionaries were turning to the United States for some such young lady, is most happy in her work, and has that work well in hand.

"I should like to give to any of my wearied brethren and sisters, or to you, the great pleasure of a month's visit to Jaffna."

Foochow Mission.

Mr. Hartwell reports the admission of three persons to the church at Mwihwa out-station, in October last. Mr. Woodin, on the same day, received four to the church in the city.

North China Mission.

OPPOSITION OF LITERARY MEN AND OFFICIALS.

Mr. Stanley, writing from Tientsin October 17, 1868, refers to recent published statements in regard to the readiness of the people of China to receive missionaries and the gospel, and expresses his dissent from such views, and his conviction, on the contrary, that "were it in the power of the official and literary classes, every foreigner would be expelled from China *to-morrow*." Others equally well informed would perhaps differ from him as to present openings and prospects, but it is well to understand the views of all. He writes: —

"So intense is this feeling of hatred and contempt of the foreigner, among the classes referred to, that many foreigners, and Chinese Christians, predict a rupture, and bitter persecutions in the course of ten years. Allow me to refer to recent occurrences for proof. 'The Chinese Recorder and Missionary Journal,' published at Foochow, for August, 1868, noticed persecutions in Formosa, in which one catechist was 'murdered with stones and knives,' and other deeds of violence enacted. 'Not one [of the rioters] has been seized, nor was the slightest attempt made to repress such excesses by punishing those concerned in them.' 'The leading rioters were petty officials connected with the district Yamen, who are now at large, as if nothing had happened. Nor has any attempt been made to seize the murderers of Cheng Ch'eng-hung.'

"A more recent case has occurred at Yangchow, near Chinkiang. 'About eight or ten thousand men rose in a mass, broke into their [the missionaries'] house, and destroyed the whole of their property. The ladies belonging to the mission have all more or less suffered from wounds and bruises, and the Rev. Mr. Reid had his eyes so severely injured that there are very serious doubts of his ever recovering his sight. The Chinese mob set fire to the house, and did all they could to burn the inmates out of it. They were driven to such extremities that they were forced to throw the children from the upper window, and the ladies were obliged to follow at the risk of their lives. The outrage was caused by the literary class, who spread a report to the effect that the missionaries boiled up children to use them for medicine.[1] The silly, impotent authorities knew of the difficulty fully a week beforehand, and instead of taking steps to prevent a breach of the peace, encouraged it by their indifference, if not actually by their connivance.'

"Another account says that the authorities encouraged the mob in its rising and violence."

The missionaries who have thus suffered at Yangchow are connected with the "China Inland Mission," consisting mainly of persons of limited education, who went out from England a few years since somewhat upon the principle of the well-known George Muller, of Bristol. Full

[1] *Similar* reports at Peking and Tientsin, about four years ago, broke up our schools. We were reported kidnappers of children.

accounts of the outrage against them have appeared in print, but these extracts give a concise summary of the facts. It is stated that redress has since been obtained from higher officials.

THE PEOPLE NOT READY.

Mr. Chapin wrote from Tungchow, October 27, with reference to the same subject, — a prevalent impression as to "the supposed readiness of the Chinese to embrace the Gospel": "This impression has arisen in part from the rapid increase of professed converts at certain points. Yet I feel that it ought to be made known to you at home, that in most such cases, *not in all*, this is owing to the fact that some missionaries baptize all who apply for baptism, unless they know of something to their discredit. The result is, that a crowd of needy people, wanting employment as teachers, preachers, colporters, and servants, or who wish foreign protection or help in some way, rush into the church. There have been places where the work has developed itself rapidly and yet seemed to be genuine, and I rejoice in such manifestations of the sovereign grace of God. But as a rule, the Chinese are not waiting to receive the gospel, or easily impressed by it.

"Chinese prejudices are still intensely strong, and their contempt for foreigners and a foreign faith seems nearly as strong as ever. Influences are at work which will gradually abate them, but we cannot hope for a sudden change. In no part of the kingdom of Satan are the defenses stronger than here; and except by the miraculous power of God, they cannot be easily taken. I do not write in any feeling of discouragement. I have stronger faith than ever that God will 'establish the work of our hands upon us,' and even soon give us to rejoice over an ingathering of precious souls. But I would not have missionaries come out with overwrought expectations of the future immediately before them. Far better let them come realizing, so far as may be, all the difficulties, and strengthened in the grace of God to meet them."

LABORING IN HOPE.

Mr. Chapin writes of his work at Tungchow: "There are no signs of special encouragement in our own work. We try to sow the seed beside all waters — in school, in chapel, on the street, and in our own house. Many hear, some listen with attention, a few return to hear again, but so far as we know, none have yet been induced to believe the gospel, and accept it as their rule of life. I hoped for better things when we came here a year ago, and I still hope and pray for better things to come. I have never enjoyed preaching as much as of late; have never had so strong desires for a blessing; have never had so much faith to expect it.

"It is now just about six years since we sailed from New York. These six years of missionary life have been full of pleasant experiences. We have had family afflictions, and trials and discouragements in our missionary work; but the joys have far outbalanced the sorrows, and we would not have spent these years elsewhere or in other work. May coming years be more full of Christ, and more devoted to his service than the past."

NEED OF PRAYER.

Mr. Blodget writes from Peking "If our work is arduous we must still keep ourselves steadily to it, imploring God's help; while the churches also send up their cries in our behalf. We now have houses, lands, chapels, missionaries; what we need is a work of grace in the hearts of the people. Our mission will not be a success until the fire of God kindles in the souls of the Chinese. The churches must know where our difficulty lies, and help us by uniting their prayers with ours."

ITEMS.

At the last annual meeting of the North China mission it was voted to apply for two itinerant laborers, to engage in the sale of Bibles and tracts in the interior. As reasons for this, it is stated that "the country is open for such efforts in al-

most every direction"; that "the similarity of the spoken languages in North China tends greatly to facilitate the work," the same speech being intelligible "among persons dwelling two thousand miles apart"; that the time has now come for such efforts, English and Scotch societies being already active in it; while such labors would be "a preparation, everywhere, for the work of preaching the truth."

It will be seen by a notice of embarkations, on another page, that one man has already been sent by the Board to engage in this work.

Mr. Blodget, in notes of a recent journey, mentions that on the 20th of September last, at Lé Hien, a market-town thirty miles south of Peking, in a quiet inn at which he stopped, he baptized Dr. Cheng, whom he visited in the spring. He adds: "A young man of wealth, whose surname is Sin, the son of a widow, followed with us to hear the Word. He thinks his mother would like to build a church." Various encouraging incidents connected with the journey are reported. At one place, a magistrate who rules over one hundred and twenty small villages, invited him to his office, and for several hours "conversed in the most free and unreserved manner; received the New Testament; and declared his intention to read and study it."

Mr. Blodget mentions that an American missionary, sent out some years since by the Methodist Church South, has established a weekly paper at Shanghai, which "will open a passage for rays of light, from gospel truth and Christian civilization, upon the dark Chinese."

Mr. Goodrich, of Peking, states (October 7): "We have inaugurated a system of monthly giving. Our little church and congregation seem much pleased with the idea, and give more liberally and generally than I anticipated. The design, first suggested by one of our church members, is to assist the brethren in Yücho in procuring a suitable place of worship."

Micronesia Mission.

NATIVE MISSIONARIES.

In a letter from Mr. Sturges, of Ponape, published in February, allusion was made to the setting apart of natives for a missionary work. Writing to the Treasurer of the Board, August 25, Mr. S. remarked: "We are hourly looking for the *Morning Star*. On her arrival I am expecting to go west, with two native teachers and their wives. These are to be sent off by our Ponape Christians, who promise to support them. If they find food and lodgings among the people to whom they go, the amount needed for them from abroad will be small. We shall be able to send them some clothing; and probably our friends at the Sandwich Islands will be glad to help. I trust they will never be any expense to the American Board."

TRADE INCREASING.

"A trading company are taking possession pretty largely of these islands. A line of vessels is established to run between this and China, carrying timber, cocoanut oil, etc. Our people all around the island are very busy cutting timber for this company. They have now several cargoes ready, and do not lose their industry in cutting. The island is flooded with 'trade,' and our people are crazy to gather it in.

"The effect of this contact with the outside world, and especially intercourse with bad foreigners, will not be good upon our wasting people. We are glad to have our people find work, and be able to clothe themselves; but we also find a spirit of worldliness growing among them, which needs our help and checks. It is this new aspect of things, arising from this opening of our island to the world, that has changed our minds as to going in the present trip of the *Morning Star* to Honolulu. We do not expect to leave until next year.

"All well here. We have our hands full of work, and our hearts of happiness and hope."

MISSIONS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

THE last, "seventy-fourth," Annual Report of this Society presents the following view of receipts and expenditures: —

I. — Contributions for General Purposes —		
1. Subscriptions, Donations, and Collections	£56,177 18 0	
2. Australia and Foreign Auxiliaries	2,594 15 4	
3. Dividends	373 1 9	
4. Legacies	5,326 3 4	
5. Fund for Widows and Orphans and Superannuated Missionaries	3,491 6 3	
6. Contributions at Missionary Stations, English and Native	14,606 7 4	
		£82,569 12 0
II. — Contributions to Special Objects — [omitting particulars]		15,049 5 4
Total Income		£97,618 17 4

EXPENDITURE.

1. Payments by the Treasurer in London	£78,272 16 3	
2. Raised and Appropriated at the Mission Stations	14,192 1 9	
		£92,464 18 0

RECEIPTS.

"The balance sheet of course shows all the sums which have passed through the Society's hands during the past year, or which have been involved in its work. Removing, however, all sums which are entered on both sides of the account (such as the ship insurance, the Madagascar churches, moneys raised and expended abroad, and some of the special gifts), and drawing out only the funds which the Society has received and expended in an ordinary way, the result is as follows: —

Total payments by the Treasurer	£74,872
Total receipts " "	70,379
Deficiency	£4,493

The deficiency has been fully made up from special sources, and a balance remains in hand for the new year."

TABULAR VIEW OF THE MISSIONS.

The following condensed view of the missions of the Society is compiled from tables in the Report: —

MISSIONS.	Number of Stations.	Number of Out-Stations.	English Missionaries.	Native Ordained Pastors.	Native Preachers.	Church Members.	Native Adherents.	Schools.	Pupils.	Local Contributions.
1. China	7	12	20	4	39	1,167	2,500	8	420	£ 142 6 8
2. North India	6	9	18	6	15	294	1,202	44	2,847	2,317 2 0
3. South India	13	50	23	9	56	857	3,390	72	3,892	1,996 10 0
4. Travancore	7		8	11	196	2,228	32,362	237	8,241	1,219 0 0
5. Madagascar, and	10	87	14	7	94	5,005	21,000	18	811	112 2 0
5. Mauritius	1		1			167		5	300	
6. South Africa	30	67	35	1	5	5,507	19,196	8	1,788	2,888 2 6
7. West Indies	25	24	13	4	5	4,372	18,000	14	2,308	3,305 9 10
8. Polynesia	17	11	27	21	250	10,250	62,000	208	10,353	1,766 1 9
Totals.	116	260	159	63	660	29,847	159,650	614	30,960	£13,746 14 9

SELF-SUPPORT — CONTRIBUTIONS.

In the introductory portion of the Report, relating to the general work of the Society, under the heading "Native Churches," there are statements of great interest, a few of which will be presented here.

"Many facts have been communicated to the Directors during the past year, which show the steady progress of the na-

tive churches; and their increased ability and willingness to maintain the ordinances of the gospel, and to care for the salvation of others. Some of these facts deserve unusual attention, as they are significant of a prosperity for which we have prayed, and which should call for the most devout thanksgiving."

Rev. G. O. Newport, of the Travancore mission, writes respecting his own station: "The work going on at Pareychaley is really marvelous. I am astonished myself when I look at it. . . . Our statistics for 1867 will show, I believe, that Pareychaley district contains nearly 10,000 Christians, or about one third of our whole mission. The expenditure of the district has of course very much increased; but the allowance from England has never been increased, nor has an increase been desired by me. The people have themselves met the surplus expenditure, in three ways: (1.) By the new converts building their own places of worship entirely themselves, without a single farthing from the mission fund. (2.) By their giving contributions as liberally as their circumstances will allow; and thus paying half, three quarters, one third, and (in some cases) more than the whole of their catechists' pay. From the very commencement of their Christian life, they are, in some cases nearly, in other cases entirely, *self-supporting!* . . .

"I have lately visited several of these congregations, and am very much surprised at the intelligence and knowledge manifested by them. New Christians are laying hold of the teachings of the gospel with a firm grasp, and endeavor to act up to them. They are persecuted, but stand firm, and they give us occasion to 'glorify God' in them. And the work still goes on. How to supply the necessary agents I do not know. I hear, weekly, of people coming over *here*, and coming over *there*, and coming over *in the other place*, and I am at my wits' end to know what to do with them. I have enlisted the voluntary efforts of our older Christians."

Turning to islands of the Pacific, it is said: "The contributions, which have been offered most liberally by the Samoan churches for several years, have, during the past year, reached a larger amount than usual. Of his own church and district in the island of Upolu, the Rev. Dr. Turner writes thus: 'The contributions to the Society in May, from this district, amounted to £126 16*s.* 6*d.* (of this over £32 are from the children), more by £10 than ever we had before. In January the district teachers had a liberal present also of £96 14*s.* 10*d.*, or about £10 16*s.* 1*d.* to each, showing a total of £223 8*s.* 4*d.* which the people have contributed for the cause of God in the course of the year, exclusive of chapel building and repairs, daily supplies of food to the teachers, etc.'

"The entire contributions from these churches, and from the neighboring island of Niue, for 1867, are given in the following table:—

Upolu — Malua		£126 16 6
Apia		220 0 9
Leulumoega		154 0 0
Falialili		243 10 6
Saluafata		100 18 0
Savaii — Matautu		285 3 6
Faasaleleaga		166 6 6
Tutuila and Manua (estimate)		50 0 0
		£1,346 15 9
Niue — estimated at		93 2 9
Total from Samoa and Niue		£1,439 18 6

"An effort, put forth by the native churches of Hong Kong and Canton is described by the Rev. F. S. Turner: 'During the latter months of the year, the two evangelists employed and paid by the Chinese churches have been stationed at Fatshan. Our church has combined with the church in Canton in procuring a preaching station in that densely populated city. The room has been opened since the beginning of the Chinese year, and has been crowded with hearers. This movement is to me more encouraging than anything I have previously witnessed in our two stations. From the first this has been a purely Chinese enterprise. Our worthy assistant in Canton, Leung A-T'o, first suggested the project, and it has throughout been executed by the Chinese themselves, without any interference on the part of the missionaries. May the Divine blessing descend richly upon their work of faith and labor of love!'"

WOMAN'S WORK.

GIRLS' SCHOOL AT THE GABOON.

Mr. Bushnell wrote from the Gaboon West Africa, November 20: "I am happy to state that there are some evidences of the presence and workings of the Holy Spirit here at this time. During several weeks past there have been one or two cases of inquiry among the young men who have been members of my Bible-class, and of late the number has increased. An interest has also commenced among the pupils of Mrs. Bushnell's school, and now all the elder, and several of the younger scholars seem to be seeking new hearts. We have been holding extra services for them of late, and trust that some of them may be brought into the fold of Christ. Mrs. B. has toiled and prayed, and I fear almost sacrificed her health for the good of these pupils during the last five years, and at times it seemed as though she was spending her strength for nought; but now her heart is cheered, her hopes revived, and faith quickened. Pray that we may not be disappointed, as we have been at other times, by seeing these hopeful indications vanish like the morning cloud and early dew."

OPENING AT KALGAN.

Mr. Williams wrote from Kalgan, North China, October 1: "One encouraging feature of our work here is the prospect of doing good among the women. Not only may we speak to them on religion in their visits at our house, but we are welcome to several families. Our woman servant, and oldest scholar for a time, went regularly to a family to read to them religious books. We feel as if we ought to ask for a lady teacher to follow up the work and aid in the girls' school."

MRS. BRIDGMAN LEAVES PEKING.

For several years Mrs. Bridgman, the widow of Dr. Bridgman, has been laboring most zealously in a school at Peking, supporting herself, and doing much for the mission; but of late it has been apparent that her health was becoming such that she must soon cease from such labors. She has now been compelled to retire from the post, leaving it to Miss Porter, who has been at Peking since June last, and has become acquainted with the school and the routine of labor. Mrs. Bridgman left Peking in October last, for Shanghai, with Mr. Syle, an old friend, formerly an Episcopal missionary at Shanghai. Mr. Blodget wrote, October 16: "On Monday she determined to go, and on Tuesday morning left her house and the mission premises to set forth on her journey. Both schools, and the teachers and servants followed her to the carts at the door. The place was for the time a Bochim. She went out exhorting all to believe in Jesus, to become his disciples, and to cleave to him. Her feebleness made it doubly affecting to all present.

"Mrs. Bridgman will find herself at Shanghai among her former friends and associates, of the mission in connection with which she came to China. Should she recover rapidly her usual health, she may wish to remain and labor there. I tried to dissuade her and others from all thought of such a course. The experiment of three years past is against it. Most gladly would we have had her live and die with us; but the danger is too great for her to venture further. In case of her speedy recovery, she will be able to proceed to the United States. I bespeak for her there all that love and honor due to one who has toiled most laboriously in this vineyard for more than twenty years, often in great bodily weakness and with danger to life. We hardly know how to part with her. The school, the servants, the poor who had received so largely from her bounty, all mourn her departure, as do her associates."

Mrs. Bridgman wrote herself from Shanghai, November 13, that the change had been favorable "upon health and spirits," and that her strength was returning gradually.

A HUSBAND'S OPPOSITION.

Mr. Blodget, on a missionary tour in September last, visited a village where a

young man resides whom he baptized some months before, (see Herald for November last, page 388). Of incidents there he writes: "The church member, Wang, who was baptized last spring, has not been idle in his native village. He was himself absent, but a man taught by him, received me to his house. Men and women came in. It was said that one woman, Mrs. Chang, was detained from coming by her husband, who barred the door and kept her a prisoner. The next day he did the same thing, so that I failed to see her. He has even threatened to kill her, should she be baptized and become a Christian. Yet she still prays, and is steadfast in her desire to be baptized in the face of all danger. This individual I have not seen, and cannot speak confidently respecting her."

WOMEN AT SWATOW, CHINA.

Mr. Blodget, of Peking, reports statements made there, at the monthly concert in September, by Dr. Gould, from Swatow, in the province of Canton, where, for some years, the labors of missionaries of different societies have been blessed to the gathering of more than 300 Chinese into their churches. Among other things he says: "Boat-loads of women, of advanced years, some of them able to read, have come in from country towns, bringing food for their own use with them, and desiring to be instructed in the gospel. They take up their residence for the time, in the mission compound. They appear sincere and earnest, and numbers of them have been baptized.

"These women belong to the Buddhist religion, and abstain from animal food. They form themselves into a little society, or sect, as is very common among both men and women in all parts of China. What is rather singular is the fact, that the leader of their sect, some years since, when dying, told her followers they were to receive teachers from the western lands, and enjoined upon them to listen to their instructions. The present interest among these women seems to be in no small measure due to this prediction."

OPENINGS AT FOOCHOW.

Mr. Peet reports, (November 2,) a visit by himself and Mrs. Peet to the out-station Langpuo, and says: "Soon after reaching there, between twelve and one o'clock, we commenced calling where we were invited. Some would apologize for the narrowness and uncleanliness of their parlors, and at the same time bring out benches and place them in front of their houses, and invite us to sit, while a multitude of men, women, and children would immediately gather around, all exhibiting a great deal of curiosity to get a sight of 'the barbarian woman.' Pretty nearly all of the old women in the neighborhood would venture out to see the sight. Coming up quite near, and in a kind and gentle manner, they would ask Mrs. P. to allow them to remove her hat. She at once took it off herself. This seemed to give them great satisfaction. Her dress, too, after a little further examination, was all pronounced 'ting ho' — very good. Her ability to walk with so much ease and celerity, attracted their notice and admiration. We had our helper and one of the church members, both natives of the place, accompany us, who took great pleasure in answering the queries of their fellow-villagers in regard to us."

A visit to their ancestral temple was proposed and made, and then it is said: "During the rest of the afternoon we made several calls, and Mrs. P. improved the opportunity of talking to the women. At evening prayers the chapter in course was 1 Cor. 11. I remarked upon the first verse; told them what Paul was before his conversion, and what he was after that event. Our room was crowded, and there was good attention and much interest manifested through the whole exercise. A few of those whom we met at the temple were there. Let us pray for them. The next day was spent very much in the same way, in visiting among the people."

Mr. Peet states: "We are looking with much interest for Miss Payson, of whom mention has been made in the Herald, and hope others may soon follow to help us in our work here. A wide field for missionary labor, among the women in

particular, is becoming more and more apparent."

THE Woman's Board of Missions for the Interior has assumed the support of Miss Taylor, of the Madura mission, India, and also, through the ladies of Jackson, Michigan, of Miss Dean, of Oroomiah, Persia, formerly of Detroit.

RECEIPTS OF THE WOMAN'S BOARD,

FROM JAN. 7TH TO FEB. 5TH, 1869.

Louisa F. (Mrs. Homer) Bartlett, *Treasurer.*

Jan. 7.	Hon. John Tappan, constituting Miss E. S. Tappan, L. M.	25 00
	"Persis," to constitute Mrs. C. H. Wheeler, of Harpoot, Turkey, L. M.	25 00
8.	Mrs. Greenwood, Shawmut ch., Boston, constituting her L. M.	25 00
	Mrs. Charles Noble, Detroit, Mich., to coustitute her L. M.	25 00
	Norwich-town, Conn., add'l, from Coug. ch., by Mrs. E. S. Gilman,	3 00
	Presbyterian ch. of Concord, Mich., constituting Mrs. C. F. Foucher, of Homer, Mich., L. M., for the support of Miss Dean, of the Nestorian mission,	25 00
9.	Mrs. William Abbott, Charlestown, douation 5, subscription 1,	6 00
	Mrs. A. W. Tufts, Boston, constituting herself L. M., 25; annual subscription, 1;	26 00
	Mrs. E. A. R. Winslow,	10 00
	Miss S. Farrington,	2 00
10.	Mrs. Wilson, Old South ch., Boston,	1 00
11.	Mrs. Prof. Tatlock, Williamstown, Mass.	4 00
	Miss Amy Foster, Central ch.	1 00
	A. H., East Haddam, Conn.	1 00
	Chestnut st. ch., Chelsea, to constitute Mrs. Albert H. Plumb and Mrs. I. P. Langworthy, L. M.	50 00
	Mr. Cragin, Old South ch., "in Memoriam,"	10 00
	Mrs. A. C. Morley, Pittsfield,	10 00
12.	Ladies' Benevolent Soc., Cong. ch., Townsend, Mass., to make themselves auxiliary,	10 00
15.	Mrs A. W. Crittenden, Utica, N. Y., constituting her L. M.	25 00
16.	A *Friend*, in Essex st. ch.	100 00
	Miss A. Newman, coustituting her L. M.	25 00
17.	I. C. Gordon, Old South ch., to constitute Mrs. Louise Powers Gordon, L. M.	25 00
	Mrs. S. T. Armstrong, Old South ch., constituting her L. M.	25 00
18.	Mrs. Alfred Ely, Newton Corner, constituting her L. M.	25 00
	Mrs. Freeman Allen, Boston,	100 00
19.	Wellesley Ladies' Miss'y Society, constituting Mrs. Augustus Fuller L. M. (to support a pupil in Miss Fritcher's school at Marsovan),	25 00
	Sabbath-school in Wellesley, by the Wellesley Miss'y Society, for support of a pupil in Mr. Clark's school at Philippopolis,	40 00
	New Year's Offering, from the ladies' prayer-meeting, First ch., Ipswich,	10 00
	Ladies in Presbyterian ch., Redford, N. H., a part of which to constitute Mrs. Stephen C. Damon, L. M.	31 75
	Mrs. F. B. Day, Hollis, N. H., to constitute Mrs. Julia A. Grinnell, of Grinnell, Iowa, L. M.	25 00
	Mrs. C. M. Putnam,	5 00
22.	Mrs. Hale, Boston, annual subscription,	1 00
	Additional from ladies in Mount Vernon ch., for collation,	30
	Mrs. Talcott Carpenter, Mrs. Henry Alvord, Mrs. E. C. Ruggles, Mrs. William Loomis, Mrs. E. B. Moore, all of Bolton, Conn., $1 each,	5 00
23.	Mrs. Peleg Child, of North Woodstock, Conn., to constitute Mrs. T. H. Brown and herself L. M's,	50 00
	Homer Bartlett (Old South ch.), to constitute Mrs. Almena B. Morgan L. M.	25 00
	Mrs. Homer Bartlett, to constitute Mrs. Susan H. Morgan and Miss Myra A. Proctor, of Turkey, L. M's,	50 00
	Miss Mary Fowler, anuual subscription,	5 00
25.	Young ladies and Sabbath-school of East Randolph, $25 of which is to constitute Mrs. Louisa S. Russell L. M., and the whole to be appropriated to the educating a native girl in Mrs Edwards' school,	30 05
26.	Ladies Benevolent Society in Cong. ch., Littleton, Mass.	10 00
	Cong. Society in Belpre, Ohio,	11 63
	Mrs. William S. Houghton, Central ch., $25, to constitute her L. M., and $20, being her annual subscription,	45 00
29.	Mrs. Anna I. Whitney, Stockbridge, Mass., constitutiug her L. M.	25 00
	Mrs. Newuan Clark, $10, Miss Hattie F. Clapp, $5, Mrs. Ansel Clapp, $2, Mrs. Clark Bridgman, $1, Mrs. Submit Bridgman, $1, Mrs. Lucas Bridgman, $1, Mrs. Alfred Montague, 1, all of Westhampton,	21 00
30.	Miss Hannah W. Lyman, of Vassar College, Poughkeepsie, coustituting her L. M.	25 00
	Miss Lillie, Old South ch.	2 00
Feb. 1.	Young ladies in Ipswich Seminary,	9 50
	Mrs. I. C. Tyler, Mount Veruon ch., annual subscription,	5 00
	Miss Esther S. and Miss Cutler, Mount Vernon ch.	2 00
	Mrs. Joseph Sweetser, to constitute her L. M.	25 00
	Miss Rebecca Reed, Mount Vernon ch., annual subscription,	5 00
	Mrs. E. W. Chester, New York, annual subscription,	5 00
	Shawmut Ave. Cong. ch. (particulars in future number), $80, and to constitute Mrs. John Erskine, of Shawmut Cong. ch., L. M., $25,	105 00
2.	Ladies' Society, North ch., New Haven,	25 00
	Ladies' Benevolent Society of South Amherst, to constitute Mrs. Clara B. Hutchings L. M.	25 00
5.	Ladies' Social Circle of West Amesbury, Cong. ch.	38 25
	C. E. L., Northampton,	1 00
	Mrs. W. H. Seram, Sand Lake, N. Y., to constitute Mrs. Isabella Brooks L. M.	25 00
		$1,297 48

The Treasurer of the Woman's Board would suggest to those forwarding moneys to her by mail, the greater security of bank-checks, payable to her order, or Post-Office checks.

MISCELLANY.

ZULU MISSION SEMINARY.

One of the mission band among the Zulus wrote recently to friends in this country: "In Mr. Ireland's Seminary there are a number of chiefs' sons who are to succeed their fathers. This will have an important influence throughout the whole country. I wish you could see this seminary. There are thirty-three young men. The advanced class are ready for college except in the classics, and are wonderful in mathematics and English studies. They can take a map of the United States, or any other country, — an outline map with no names, — and can tell you every river, city, bay, mountain, etc., as quickly as you ask the questions. They draw beautiful maps, and print the names so that you would think them printed maps.

"As you see the whole room full of young men together, they would do credit to any American seminary. I was speaking to S—— yesterday, who is No. 1 — the head of the school. Referring to a boy just come I said, laughing, 'Take care, or he will pass you and leave you behind him.' 'Oh, well,' he replied, 'one would not be surprised at that. It would only be what the Bible says, "The last shall be first and the first last."' The other day he was trying hard to do a sum, and called out in English — 'O dear, if I do not succeed, I shall clothe myself in sackcloth and sit down in ashes.'

"We hope a number of the seminary boys have become Christians. A prayer-meeting has been begun by them, which I hope will be continued, and I trust a blessing is coming to them. Do send us some more men. Can't you find somebody?"

A PLEASANT OCCASION.

Mr. Greene, from Broosa, Western Turkey mission, now at home with his family, for the recovery of health, is spending the winter at Fairbault, Minnesota, where the people, it appears, have made the family a *surprise visit*. Mr. Greene wrote, January 21st: "On Monday, January 18, we celebrated the tenth anniversary of our departure for Turkey. In the evening, to our entire surprise, nearly a hundred ladies and gentlemen of the Plymouth church, with a few other friends, took possession of our rooms, made coffee, loaded the table with cake, and filled the pantry with good things. I had been away, addressing a meeting of the Young Men's Christian Association. As I returned, they met me at the door and welcomed me in. Wife and Joseph were dressed in Turkish costume, and all were enjoying themselves finely. After refreshments, and singing the hymn — 'Blest be the tie that binds,' Professor Noyes, of the Blind Asylum (in the unavoidable absence of the pastor), made a hearty speech of welcome, expressing the gratitude of the company that we had come to sojourn among them, and their pleasure in doing all in their power to aid us; and closed by offering us 'the freedom of the town.' I responded, thanking them for their call and generous gifts, which we gratefully received in the name of disciples. Much was said, I remarked, at the meeting of the Board at Norwich, about '*cold* charity,' but we had never met such. The charity which we had experienced had always been *fervent*. The Lord's goodness had been manifested to us through all our lives; particularly in leading us, by his providence, to this delightful town, where we hoped for an increase not only of bodily but also of spiritual strength. After prayer and the benediction the company dispersed. Their gifts in cash, groceries, and goods amounted to above $100. We feel profoundly grateful to the good people both for the gifts and for their happy manner of giving. The pastor and wife rejoiced, above all others, in the call their people made us."

DARWIN ON MISSIONS IN TAHITI.

The following is from a pamphlet recently published "by request of the For-

eign Missions Committee" of the Free Church of Scotland.

"I think the reader will peruse with much interest the following testimony to the results of missions, from a volume where one would scarce have looked for it — Darwin's (Origin of Species), 'Journal of Researches into the Natural History and Geology of the countries visited during the voyage of H. M. S. *Beagle* round the world, under the command of Captain Fitz Roy.' Speaking of Tahiti, Mr. Darwin writes: —

"'Thus seated, it was a sublime spectacle to watch the shades of night gradually obscuring the last aud highest pinnacles. Before we laid down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, aud without the fear of ridicule, or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travelers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side. . . .

"'One of my impressions, which I took from the two last authorities, was decidedly incorrect; viz., that the Tahitians had become a gloomy race, and lived in fear of the missionaries. Of the latter feeling I saw no trace, unless, indeed, fear aud respect be confounded under one name. Instead of discontent being a common feeling, it would be difficult in Europe to pick out of a crowd half so many merry and happy faces. The prohibition of the flute and dancing is inveighed against as wrong and foolish; the more than Presbyterian manner of keeping the Sabbath is looked at in a similar light. On these points I will not pretend to offer any opinion in opposition to men who have resided as many years as I was days on the Island.

"'On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, eveu more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the Island only twenty years ago; nor even with that of Europe at this day; but they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood — a system of profligacy unparalleled in any other part of the world — infanticide, a consequence of that system of bloody wars, where the conquerors spared neither women nor children — that these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lessons of the missionary may have extended thus far.'"

OFFERINGS FOR SALE.

THE December number of the Herald stated, in connection with an account of certain "gifts at the annual meeting," that it had been suggested, that donations of this kind should be announced in the Herald before disposing of the articles, in the hope that they might be redeemed, or sold without a sacrifice. The Treasurer has recently received a gold watch (which he is told, by competent authority, is a very good one, and for which the donor states that he gave "$80, on the gold basis"), with a note stating: "For some years, owing to embarrassment and unexpected pecuniary burdens, I have thought I was not able to contribute to foreign missions. But the thought that I might do something if I would deny myself a little has pressed itself upon me, and I have felt that I did not require a gold watch, and have asked the Lord to accept that as a contribution, trusting that I may be able to see more that I can do for the Master — more than I have ever done — and be also enabled so

to live that when I try to teach the duty of self-denial to my Sabbath-school class or my family, my efforts may be accepted and blessed.

"I trust the Lord will bless this little offering, and help you to place it where it will in some way assist the blessed work over which Providence has placed you."

A mother has also sent a German flute, with eight keys, in good condition, which belonged to a deceased son, and which cost about $15.

A DAKOTA'S GIFT FOR CHINA.

Mr. J. P. Williamson, of the Dakota mission, acknowledges twenty dollars, a donation to the Board from the "Dakota Pilgrim Church," and also three gold dollars, "for China," from an Indian woman. He writes: "Perhaps you would like to know where these gold dollars came from. Some twenty years ago, a missionary was walking through an Indian camp and saw some little girls sliding down the hill. He talked with them and asked them to come to school. They did so, and the missionary and his associates had pity on them, and took some of them into their own families for a time. But soon that missionary was drowned, and the scholars were scattered. One of the little girls was carried hundreds of miles away, where there was no one to teach her. She was sick, and then an invalid for life, so that she cannot stand upon her feet; but she remembered what the missionaries had taught her. After many years, another visited her, in her new home, and she received him with great joy. She has now made a public profession of her faith in Christ, and wishes to do something for her Lord. So she cast these three gold dollars, which she had treasured a long time, into his treasury, and I send them to you, to carry the gospel to the Chinese.

"The missionary who first found that little half-breed girl, in his lifetime saw but little fruit of his labor. Now it is beginning to appear. 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

A DIAMOND RING.

Among the donations acknowledged in this number of the Herald, will be found, under the head of "Foreign Lands and Missionary Stations," the avails of a diamond ring, $494.74. This ring was given to the missionaries at Constantinople by a friendly Armenian, who is not, as yet, an *avowed* Protestant, though he is such in sentiment, having learned the truth from a pious Protestant uncle, now deceased. The family is one of considerable wealth, and the gift is one which may well incite others to like liberality.

BIBLIOGRAPHICAL.

Twelve Years with the Children: Mottoes and Echoes in Morals and Mission Work. By W. Warren. Portland: Published by Hoyt and Fogg. 1869.

This is a very neat volume, of 325 16mo pages, of fair, open type. The author's "twelve years with the children," in his labors as District Secretary of the Board in Northern New England, have given him great facility in talking to and writing for the young, and many of his best things for children are brought together here; with some good things for older persons also. In his introductory chapter he says: "For these twelve years I have lived very much in the children's world. . . . I have talked much to them and with them, and they have talked much with me. I have written them often and they have written me. A great many interesting scenes and things have occurred, some of which will reappear in this book. . . . The mission work, and its fruits, are the *threads* of my argument; they are the warp of the book; and all sorts of good things, and curious, will be the filling." The Herald heartily wishes him much success in this effort to reproduce and extend the influence of "good things," believing that his endeavors cannot fail to be useful.

The author, in advance, offered copies of the book in paper covers to contributors of a certain amount for the mission schools; but as he and his publishers have made it "twice as large and costly as was

intended," and as no copies are issued with *paper* covers, he feels obliged to withdraw this offer for the future.

MISSIONARY HERALD FOR 1869.

It is gratifying to be able to report an increase in the monthly circulation of the Herald. Some churches have made a very great addition to the number heretofore taken; but there are, still, many thousands in our churches who do not see this publication. It is not yet too late to add to the list of subscribers for the present year. *See pages immediately following Donations; also last page of cover.*

REMITTANCES.

It is hoped that those accustomed to remit funds to the Treasurer will not overlook his notice at the end of the Donations in this number of the Herald, or the "Suggestions" in the same place last month.

ARRIVALS.

Mrs. Edwards, who sailed from Boston August 19, 1868, to take charge of a boarding-school for girls at Inanda, Zulu mission, wrote from Durban, Natal, November 18. She reached there November 16, and was expecting to go to Inanda the day she wrote. She speaks very gratefully of the kind treatment received from Captain Whiting, the other officers, and the sailors of the *Kemp*. During a fearful gale, one of the passengers overheard the sailors saying, in the night: "If anything happens to the *Kemp*, and anybody can be saved, we will save Mrs. Edwards." They had a delightful passage till they had passed the meridian of the Cape of Good Hope, but after that "a succession of gales."

Mr. and Mrs. Pond, who left New York October 10, for Mardin, Eastern Turkey, reached that place December 13. They went by way of Aleppo, Birijik, and Oorfa, encountering, on the latter part of the route, tempests of rain, with much cold, in a land where villages are "few and far between, and always of mud, overhead, on both sides, and underfoot." But they were "most fortunate in securing the service of an old servant of Mr. Williams, who was returning from Constantinople to Mosul, where he is now a merchant, with his caravan of thirty camels," and were "better kept through all than there was reason to hope."

RESIGNATION.

Rev. Justus Doolittle, of the North China mission, feeling that, as to direct missionary labor, he was in great measure disabled by disease of the throat and other infirmities, and being offered a situation in which he could still support himself in China, and have, he believes, good opportunities for Christian usefulness, has resigned his connection with the Board. He goes from Tientsin to Foochow, where he is to act as interpreter for the firm of A. Heard & Co. He leaves the mission and the Board with regret, and the expression of much interest, — "not," he writes, "because I do not wish to be a missionary and do missionary work," but solely on account of his *inability* any longer to do such work fully, and his unwillingness, under these circumstances, to be dependent for support upon missionary funds, when he can, in other ways, support himself and do good to the Chinese.

EMBARKATION.

Rev. Chester Holcombe, recently engaged in missionary work for the American Sunday School Union, in Georgia, Mrs. Olive Kate (Sage) Holcombe, from East Hartford, Conn., and Mr. Gilbert T. Holcombe, sailed from New York February 9, by steamer for Panama, on the way to China, via San Francisco, to join the North China mission. The older of these two brothers states: "My mother consecrated me to the missionary work before I was born." The younger goes to engage specially in itinerating work for the sale of Bibles and tracts, with other labors, in response to a call from the mission noticed on another page.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.
Gorham, Cong. ch. and so. 14 20
Portland, Central Cong. ch. and so., Mrs. Ingraham, 5 00
Pownal, Cong. ch. and so. 18 00—37 20
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.
Wilton, Cong. ch. and so. 20 00
Hancock county.
Castine, Samuel Adams, 30 00
Kennebec county.
Gardiner, Cong. ch. and so. 24 60
Hallowell, Cong. ch. and so. m. c., add'l, 2 00
Waterville, Cong. ch. and so. 17 00—43 60
Lincoln county.
New Castle, 2d Cong. ch. and so. 14 00
Warren, Rev. Edwin S. Beard, 20 00—34 00
Piscataquis county.
Monson, Rev. R. W. Emerson, 10 00
Somerset county.
Skowhegan, E. H. Y. 5 00
Union Conf. of Chs.
Waterford, Individuals, 22 00
Waldo county.
Camden, Cong. ch. and so., add'l, 4.88, Ladies' Miss'y Asso'n, 13.50; 18 38
Searsport, 1st Cong. ch. and so., m. c. 17 50—35 88
Washington county.
Calais, 1st Cong. ch. and so., m. c., 6 months, 29 65
York county.
West Newfield, Cong. ch. and so. 12 00
279 33

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
East Jaffrey, a friend, 2 00
Keene, 2d Cong. ch. and so. m. c. 31.69; 1st Cong. ch. and so., Heshbon Soc., for Indian missions, 25; 56 69
Rindge, A. S. Coffin, 10 00—68 69
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so., Gents Benev. Soc., 89.67, Ladies, ditto, to const. Mrs. EDWARD AIKEN, H. M., 101.90; 191 57
Bedford, Pres. ch., annual coll. 56 00
Francestown, Cong. ch. and so., of wh. from m. c. 56.83, Israel Batchelder, 100; 156 83
Hancock, 1st Cong. ch. and so. 38 00
Hudson, DANIEL GAGE, to const. himself H. M. 100 00
Manchester (Piscataquog Village), Daniel Mack, 25, Mrs. Asenath Bowman, 2; 27 00
Nashua, Pearl st. Cong. ch. and so., m. c. 25 52
New Ipswich, Rev. Samuel Lee, 10 00
Temple, James Killam, 1 00—605 92
Merrimack co. Aux. Soc.
Concord, South Cong. ch. and so. m. c. 19 00
Fisherville, Rev. A. William Fiske, 10 00
Sanbornton Bridge, Cong. ch. and so. 70 18—99 18
Rockingham county.
Chester, Cong. ch. and so., to const. JOHN ROBINSON, H. M. 121.52; a friend, 10; 131 52
Derry, 1st church, 60 00
Rye, Cong. ch. and so., coll. 13.25, Rev. Giles Leach, 5; 18 25—209 77
Strafford county.
Conway, Mrs. Clarrissa Merrill, 9 00
Wakefield, Rev. Daniel D. Tappan, 10 00—19 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Newport, Cong. ch. and so., to const. Rev. G. R. W. SCOTT, H. M. 79 41
1,081 97

Legacies. — Bedford, John French, by L. C. French, 2d, Trustee, 1,450.53 less express, 75c.; 1,449 78
Durham, Mary Griffin, by Rev. A. Tobey, Adm'r, 100 00—1,549 78
2,631 75

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Cornwall, Cong. ch. and so. 58 87
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Barnet, a friend, for a missionary widow or child, 5 00
St. Johnsbury, South Cong. ch. and so. 18.27; "Friends of Missions," 300; Sarah T. Crosman, 10; 328 27
St. Johnsbury East, Cong. ch. and so. m. c. for 1868, add'l, 24 00—357 27
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. m. c. 25 00
Milton, Phineas Herrick, 1 00
Winooski, Cong. ch. and so. 22 03—48 03
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 17 00
East Berkshire, Cong. ch. and so., annual coll. 18 00
Enosburgh, Mrs. R. S. Nichols, to const. JAMES G. NICHOLS, Geneva, Wisconsin, H. M. 100 00
St. Albans, Mrs. B. B. Nelson, 2 00—137 00
Lamoille county.
Cambridge, Mr. and Mrs. J. W. Turner, 5 00
Johnson, Cong. ch. and so. 38 48—43 48
Orange county.
Post Mills, John Pratt, 15 00
Wells River, Cong. ch. and so. m. c. 15 12—30 12
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so., annual coll., to const. Rev. A. A. SMITH, Lowell, Vt. H. M. 67 57
Craftsbury, Cong. ch. and so. m. c., 4 months, 23 00
Derby, Cong. ch. and so., Jan'y coll. 5 00
Greensboro, Cong. ch. and so. 23 32—118 89
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Dorset, East Cong. ch. and so. m. c. 10 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville, Rev. S. S. Arnold, 10, Mrs. E. Murray, 10, P. Haskell, 5; 25 00
Ludlow, Cong. ch. and so. m. c. 12 00—37 00
841 16

MASSACHUSETTS.

Barnstable county.
Truro, a friend, 5 00
Berkshire county.
Housatonic, Sophia Perry, 10 00
Lanesboro, Clarissa Briggs, 20 00
Stockbridge, Cong. ch. and so. m. c. 6 months, 133 00—163 00
Boston and vicinity.
Boston, of wh. from H. B. H. 100; Unknown, 25; a friend, 10; a member of Emmanuel ch. 5; a friend, 4; ditto, 4; "Gamma," 3; 6,319 26
Chelsea, Winn. Cong. ch. and so. m. c. 32.04; Broadway Cong. ch. and so. m. c. 23.90; 55 94—6,375 20
Essex county.
Andover, T. S. S. 3 00
Lawrence, Eliot Cong. ch. and so., for salary of Rev. P. O. Powers, to Dec. 31, 1868, one quarter, 175; Lawrence st. Cong. ch. and so., add'l, 75; 250 00—253 00
Essex co North Couf. of Ch's. William Thurston, Tr.
Groveland, Angelina Ladd, 2 00
Ipswich, 1st Cong. ch. and so. 50 29

Newburyport, Union Prayer-Meeting, 1st Monday of the year, 40 27
Rowley, Cong. ch. and so., ann. coll. 52 26—144 82
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Salem, South Cong. ch., Mrs. N. B. Mansfield, to const. herself H. M. 100 00
Franklin co. Aux. Soc. L. Merriam, Tr.
Northfield Farms, M. E. Hilliard, 2 00
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Blanford, Cong. ch. and so. 86 10
Chicopee, 2d Cong. ch. and so. 76.25; 3d Cong. ch. and so. 64.56; 140 81
Holyoke, 2d Cong. ch. and so. 20 42
Longmeadow, Cong. ch. and so. m. c. 8 19
Ludlow, Cong. ch. and so., to const. E. T. Parsons, H. M. 111 11
Monson, A. W. Porter, 400 00
Springfield, North Cong. ch. and so. 50 45
Westfield, N. T. Leonard, for Eastern Turkey, 101 63—918 71
Hampshire co. Aux. Soc.
———, a friend, 50 00
Cummington, Village Cong. ch. and so. 24 23
Granby, Cong. ch. and so. (of wh. from J. P. C., with prev. dona., to const. Mrs. Mary F. C. Williams, Troy, N. Y., H. M., 60); to const. C. E. Hunt, H. M. 241 70
Hadley, 1st Cong. ch. and so. 125.50; Russell Cong. ch. and so. 50.21; 175 71
Northampton, 1st Cong. ch. and so. coll. 780.87; Edwards Cong. ch. and so. (coll. 200, m. c. 18), 218; 998 87
Prescott, Cong. ch. and so. 27 05
South Hadley, a friend, 10 00—1,527 56
Middlesex county.
Auburndale, Cong. ch. and so., add'l, a friend, 2 00
Cambridgeport, Stearns Chapel, m. c. 5 62
Charlestown, 1st Cong. ch. and so. m. c. 8 93
Lowell, Kirk st. Cong. ch. and so., balance of m. c. and coll. 100 00
Malden, Trin. Cong. ch. and so., to const. Mrs. Jane B. Holm, H. M. 100 00
North Reading, Evan. Cong. ch. and so. 14 30
Reading, Old South Cong. ch. and so., annual coll. (also legacy of Sarah Johnson, 1,005, less tax, 60, 945, elsewhere ack'd), 90 20
Somerville (Winter Hill), Broadway Ortho. Cong. ch. and so., to const. Rev. S. H. Virgin and W. H. Hodgkins, H. M. 150 00
Sudbury, Cong. ch. and so., annual coll. 100, m. c. 45.75, less c't, 25c.; 145 50—616 55
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. m. c. 16; Rev. J. M. R. Eaton, 10; 26 00
Littleton, Cong. ch. and so. 27 00—53 00
Norfolk county.
Brookline, E. P. 10 00
Medway, 1st Cong. ch. and so. m. c. 10 84
Milton, a friend in 1st Evan. church, 20 00
Wellesley, Cong. ch. and so. 105 70
West Roxbury, South Evan. ch. and so. m. c. 22 65—169 19
Old Colony.
Marion, James T. Wittet, 5 00
Middleboro, Central Cong. ch. and so., to const. Abiel Wood, H. M. 111 13—116 13
Palestine Miss'y Soc. E. Alden, Tr.
Braintree, 1st Cong. ch. and so., coll. 141, m. c. 59; 200 00
Randolph, Atherton Wales, for China, to const. himself H. M. 100 00
South Braintree, Cong. ch. and so. m. c. 13 00—313 00
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Athol, Trin. Cong. ch. and so., coll. 49.25, m. c. 9.25; 58 50
Winchendon, North Cong. ch. and so., annual coll., (in part) to const. Orlando Mason, H. M. 119 00—177 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evan. ch. and so., ann. coll. 84 30
Northboro, Cong. ch. and so., coll. 59, m. c. 39; 98 00
Princeton, Cong. ch. and so. 66 50
Rutland, Cong. ch. and so., Gents and Ladies' annual coll. 53 75
Worcester, a friend, 100; Mrs. Emma C. Swift, 12; Mrs. L. S. Foster, 10; 122 00—424 55
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Milford, D. B. Rockwood, 10 00
Millbury, 1st Cong. ch. and so. (of wh. from Mrs. Mary Dwinnell, to const. M. D. Garfield, H. M., 100); 361 70—371 70
11,730 91
W. D. R. 400 00
A friend, 10 00—410 00
12,140 91

Legacies.—Beverly, Joseph Woodbury (prev. rec'd, 409 09), by J. Woodbury, 2d, Adm'r, 71.55, less expenses, 16.25; 55 30
Groton, J. S. Adams, by S. W. Rowe, Ex'r, prev. paid, 4,000, 680 00
Reading, Miss S. A. Johnson, by Caleb Wakefield, Ex'r, 1,005, less tax, 60; 945 00—1,680 30
13,821 21

RHODE ISLAND.

Bristol, Ladies' Miss'y Soc. of Cong. ch., by Mrs. Robert Rogers, 50 00
Little Compton, Isaac B. Richmond, to const. Abby E. Richmond, H. M. 100 00
Newport, United Cong. ch. and so., Gents, 412, Ladies, 264.50, m. c. 161.27; 837 77
Pawtucket, Ladies' Asso'n of Cong. ch. and so. 177.75, Rev. C. Blodgett, D. D., to const. W. H. Tolman, H. M., 100; 277 75
Providence, Beneficent Cong. ch. and so. 500 75
Slatersville, Cong. ch. and so. coll. 132.60, m. c. 30.40; 163 00
Tiverton 4 Corners, Rev. A. L. Whitman, 5 00—1,934 27

Legacies. — Barrington, Mariann E. Horton, by Rev. F. Horton, 181 15
2,115 42

CONNECTICUT.

Fairfield co. East Aux. Soc.
Bethel, Seth Seelye, 50 00
Bridgeport, 1st Cong. ch. and so., to const. Rev. Henry Jones and G. F. Lewis, H. M., 190; D. F. Atwater, 10; 200 00
Danbury, Maternal Association, 12 00—262 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Easton, Cong. ch. and so., to const. W. R. Griswold, H. M. 115 00
North Greenwich, Cong. ch. and so., coll. 76.32, m. c. 54.44; 130 76
Ridgefield, 1st Cong. ch. and so. 200 00
Wilton, Cong. ch. and so. 65 00—510 76
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 100 00
East Hartford, Cong. ch. and so. 352 06
Farmington, Cong. ch. and so. (coll. 320.90, m. c. 36.40), 357.30; R. L. Hills, 10; 367 30
Hartford, Centre Cong. ch. and so. (add'l coll. 100, m. c. 23.12), 123.12; South Cong. church, Dr. Barrows, 10; Mrs. Mary C. Bemis, to const. C. M. Bayley, Newburyport, Mass., H. M., 100; 233 12

Poquonnock, Cong. ch. and so. 5 50
Wethersfield, Cong. ch and so. 376 00—1,483 98
Hartford co. South Consociation.
Cromwell, Cong. ch. and so. annual coll., of wh. from Gents Asso'n, 56.90, Ladies, ditto, to const. Rev. T. M. MILES, H. M. 53, m. c. 15.10; 125 00
Middletown, South Cong. ch. and so. 67.50; 1st Cong. ch. and so. m. c. 21.05; 88 55
Newington, Cong. ch. and so. 95 50—309 05
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 39 50
Norfolk, Cong. ch. and so., to const. W. K. PECK, Senior, and A. A. SPAULDING, H. M. 230 00
Salisbury, Cong. ch. and so. 94 00
Woodbury, North Cong. ch. and so. 31 74
395 24
Less for advertising, etc. 2 37—392 87
Middlesex Association. John Marvin, Tr.
Clinton, D. H. HUBBARD, with prev. dona's, to const. himself H. M. 30 00
Grassy Hill, Cong. ch. and so. 28 00
Haddam, 1st Cong. ch. and so. 35 00—93 00
New Haven City.
North Cong. ch. and so. (coll. 498.46, m. c. 8.66), 507.12; 3d Cong. ch. and so. m. c. 105.53; Centre Cong. ch. and so. (m. c. 30.19, Eli W. Blake, 25), 55.19; Chapel st. Cong. ch. and so. (coll. add'l 10, m. c. 8.13,) 18.13; Davenport Cong. ch. and so. m. c. 6.18; M. T. Landfear, 10; Lyman Osborne, 10; 712 15
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Fairhaven, 1st Cong. ch. and so. 68 96
Meriden Centre, Cong. ch. and so. 35 50
Northford, Ladies' Miss'y Asso'n, 23 75
North Haven, Cong. ch. and so. to const. F. L. BARNES, H. M. 100 25—228 46
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Derby, Willis Hotchkiss, 10 00
Orange, Cong. ch. and so. 50 00—60 00
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Bozrah, New Concord Cong. ch. and so. m. c. 12, Marcus McCall, 12; 24 00
Jewett City, Cong. ch. and so. ann. coll. 32 57
Lebanon, Exeter Cong. ch. and so. 41 10
Norwich, Broadway Cong. ch. and so. 43.71; 1st Cong. ch. and so. m. c. 20.79; 2d Cong. ch. and so. m. c. 4.71; An ex-soldier and wife (gold 2.50, and silver 50c.), 4.05, a widow, a five-franc piece, "from my sainted mother," 1.30; 74 56
Sprague, Cong. ch. and so., annual coll. 17 70—189 93
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Coventry, JOHN B. PORTER, to const. himself H. M. 100 00
Mansfield Centre, 1st Cong. ch. and so., Ladies, 70, Gents, 41, m. c. 20; 131 00
North Coventry, Cong. ch. and so. (Gents Asso'n, 78.30, Ladies ditto, 93.05), to const. C. W. LEE, H. M., 171.35; E. P. Loomis, 25; Erastus Talcott, 15; 211 35
Rockville, 2d Cong. ch. and so., of wh. from H. L. James, to const. Mrs. ANN F. JAMES, H. M., 100; 415 60
Union, Cong. ch. and so., ann. coll. 69 20—927 15
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Canterbury, Cong. ch. and so., ann. coll. 39.75, m. c. 1.51, with other dona., to const. Rev. J. M. FRANCIS, H. M. 41 26
East Putnam, Cong. ch. and so. 12 00
East Woodstock, Cong. ch. and so. 85 45
North Woodstock, Cong. ch. and so. 93 63
Pomfret, 1st Cong. ch. and so., Gents and Ladies' Asso'n, 141, m. c. 3 months, 19.34; 160 34
Putnam, Village Cong. ch. and so., add'l, 4 00
Willimantic, Cong. ch. and so., ann. coll. 69.81, m. c. 3 months, 16.98; 86 79—473 47
5,592 82
Vernon, Ladies' Asso'n, of Cong. ch. and so. 58 65
5,651 47
Legacies.—Centre Brook, Hepzibah Bushnell, by S. M. Pratt, Adm'r, in part, 400 00
West Hartford, Mrs. A. P. Talcott, add'l, by J. E. Cone, Trustee, 97 50
Wilton, Edward Comstock, by J. R. Comstock, Ex'r (prev. paid, 1,900), 384.31, less legal expenses, 24.81; 359 50—857 00
6,508 47

NEW YORK.

Buffalo and vicinity, H. Stillman, Agent.
Buffalo, Sarah Hodge, 5 00
Geneva and vicinity, W. H. Smith, Agent.
Seneca Castle, Pres. ch. 20.62, less exc. 10 cts. 20 52
Monroe Co. and vicinity, Wm. Alling, Agent.
Holley, Prcs. ch. 7 20
Ogden, do. do. 70 00
Rochester, Cen. Pres. ch., m. c. 235 56
Webster, Robt. McMarth, 4 00—316 76
New York and Brooklyn, Agency of the Board Bible House.
Of wh. from Church of Pilgrims (Brooklyn), (of wh. from A. Baxter, 500; R. P. Buck, 250; F. R. Fowler, 100; J. P. Dyke, 100; S. F. Phelps, 100; C. Adams, M. D. Thomas, A. H. Porter, D. Wesson, J. H. Prentice, 50 each; W. D. Gooken, 30; J. P. Robinson, 25; F. Woodruff, 25), 1,799. 25; 1st Pres. ch. (Brooklyn), (of wh. from S. Hutchinson, 150; Geo. W. Mead, to const. Rev. NORMAN SEAVER, D. D., H. M. 100; W. D. Coit, 25; W. K. Purves, 20; C. P. Smith, 20), 855.85; Madison Sq. Pres. ch. A. K. Ely, 500; Mercer St. Pres. ch., m. c. 25; 14th St. Pres. ch., m. c. 21. 12; Union Theol. Sem'y, m. c. 20.90; Friends, 50; E. C. R., 25; Mrs. Sarah Crane, 5; C. T. L., 1; 3,320 37
Oneida Co. Aux. so., J. E. Warner, Tr.
Augusta Cong. ch. and so. 96 60
St. Lawrence Co. Aux. Soc. C. T. Hulburd Tr.
Hopkinton, Cong. ch. and so. 19 25
Lawrenceville, Cong. ch., Jno. Hill, 5 00
Ogdensburg, Pres. ch., Rev. Dr. Miller, 5, Mrs. E. S. Egert, 5; 10 00
South Canton, Cong. ch. and so., m. c. 75
35 00
Less for printing minutes, 12 00—23 00
Syracuse and vicinity. T. Hough, Tr.
Syracuse, 1st Pres. ch., in part, 175 00
3,957 25
Almond, Pres. ch. 14 70
Arkport, Pres. ch. 11; Christopher Hurlbut, 4; J. P. Case, 2; 17 00
Ashland, Rev. Timothy Williston, 5 00
Auburn, 2d Pres. ch., add'l, with prev. dona., to const. S. L. BRADLEY, H. M. 43.50; Central Pres. ch., Mrs. Myers, 5; Mrs. H. L. Smith, 4; 52 50
Batavia, Pres. ch., Stephen Ives, 10 00
Bridgehampton, Pres. ch. 50 00
Brockport, O. O. 2 00
Buffalo, Lafayette St. Pres. ch. 75 00
Cambridge, Ahira Eldredge, 1 00
Canandaigua, 1st Cong. ch. and so. Gents (of wh. from T. S. Beals, 25; James Paton, 20; H. W. Tay-

lor, W. S. Hubbell, C. S. Halsey, A. G. Coleman, 10 each; W. Autis, 7.50; B. Richards, Ont. Fem. Sem'y, 7; N. Grimes, 5; N. T. Clarke, 5; coll. 95.63), 205.13; Ladies, (of wh. from Mrs. Johns, 20; Mrs. Greig, 15; Mrs. Coleman, 10; Mrs. Beals, 10; Mrs. G. Granger, 10; Mrs. Crittenden and Mrs. Whitman, 10; Mrs. B. Richards, 10; Mrs. Holmes, Mrs. Hubbell, Mrs. J. Willson, Mrs. N. T. Clarke, Mrs. A. M. Stowe, Mrs. Pierce, Mrs. Gage, Mrs. Gray, Miss Paton, 5 each); a friend of Hannah Upham, in memoriam, 5; coll. 80), 215; m. c. 157.76; 577 89

Catskill, Pres. ch., m. c. 46 48
Churchville, Cong. ch. and so. 33 54
Circleville, Pres. ch. 12 00
Clarence, Pres. ch. 11 55
Clarkson, 1st Cong. ch. and so., m. c. 7 00
Clinton, Pres. ch., 104.48; a friend, 3; 107 48
Dansville, Pres. ch., m. c. 14 42
Durham, 1st Pres. ch., m. c. 10 00
Essex, Pres. ch, quarterly coll. 24 40
Greenport, Pres. cb. 20 00
Groton, Cong. ch. and so., m. c. 4 27
Ithaca Pres. ch. 15 63
Jewett, L. North, 15, A. Peck, 10; 25 00
Jordan, Pres. ch. 14 00
Kendall, Mrs. J. P. Fisher, 10 00
Kingsboro, Joseph Wood, 5; Elisha Judson, 4; 9 00
Lima, Pres. ch. add'l, 5 00
Lockport, 1st Pres. cb. 185 00
Ludlowville, a friend, 10 00
Malone, S. C. Wead and wife, with prev. dona., to const. CHESTER H. WEAD, H. M. 50 00
Masonville, Cong. ch. and so. 6 00
Monterey, Pres. ch. 7 00
Mount Morris, 1st Pres. ch. 86 06
Munnsville, Hervey Gaston, 4 00
Naples, Pres. ch. and cong. ann. coll. 20 00
Ogden Pres. cb., Mary E. Dyer 5 00
Orient, Cong. ch. and so. 30 00
Owego, 1st Pres. ch., m. c. 19 21
Phelps, Pres. ch. 64 31
Plattsburgh, A. C. Butler, 10 00
Pleasant Plains, Pres. cb. 8 35
Potsdam Junction, Mrs. Abner Clark, 4 00
Poughkeepsie, William Adriance, 10, Mrs. A. L. Adriance, 10; Mrs. David Hale, 10; 30 00
Prattsburg, Pres. cb. m. c. 5, Mrs. C. St. John, avails of small coins collected by her motber, now deceased, 5; 10 00
Rome, Rev. G. S. Boardman, D. D. 50 00
Skaneateles, Pres. ch., to const. CHARLES PARDEE, H. M. 100 00
Somerset, Pres. ch. and so., to const. Rev. L. B. ROGERS, H. M. 50 00
Southold, Pres. ch. 6 00
Soutb Salem, Elizabeth Beers, 5 00
Steamburg, Sophia M. Wellman, 2 90
Tappan, A Friend, 10 00
Troy, 1st Pres. ch., 332; Oakwood Ave. Pres. ch. 22.63; 354 63
Union Falls, F. E. Duncan, and Mrs. F. D. Duncan, 10 each, 20 00
Vernon, Mt. Vernon Pres. ch. 40 00
Vernon Centre, Pres. ch. 25 00
Westford, Lester Babcock, 10 00
Woodbourne, Austin Strong, 50 00
Yonkers, 1st Pres. cb., m. c. 38 78—2,486 10

6,443 35

Legacies. — Geneva, Rev. M. P. Squier, add'l, by Mrs. C. Squier, Ex'x, 300 00
Springfield, Benj. Rathbun, (add'l) interest, 72 73—372 73

6,816 08

NEW JERSEY.

Burlington, St. Mary's Epis. ch. for women in India, 5 00
East Orange, 1st Pres. ch., R. P. 10 00
Newark, South Park Pres. ch. (of wh. from I. M. Harrison to const. W. A. CRANE, H. M. 100), 400.16; 2d Pres. ch. (of wb. from Young People's Miss'y Soc., to const. ELIZA J. CRAIG, H. M. 125.29), 341.74; 741 90
Princeton, C. A. A. 10 00—766 90

Legacies. — Montclair, Zenas Baldwin, by N. O. Baldwin, Ex'r (in part), 1,464 23
Newark, Joseph Nichols, by J. O. Nicbols, Ex'r, 2,596 75—4,060 98

4,827 88

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Chester, A. Eckfeldt, 5 00
Delaware, Water Gap, Mountain Pres. ch., m. c. 11 00
Philadelphia, Wharton St. Pres. ch. (in part), 32.10; Southwestern Pres. cb. 24.70; Mrs. R. 2; 58 80
West Chester, 1st Pres. ch. 46 00—120 80
Allentown, 1st Pres. ch. 70 00
Carbondale, Pres. ch., coll. 170 95
Farmington, (Cong. ch., by Rev. S. Rowland, 27.75; incorrectly ack'd in July Herald as from Jamestown, N. Y.)
Le Raysville, Rev. Jas. W. Raynor, 2 00
Lock Haven, G. B. Perkins, 5 88
Philadelphia, 1st Pres. ch. 2,000.23; J. D. L., 50; John M. Collins, 10; Marie Bachman, 5; Edward Hill, New-Year's gift, 3; 2,068 23
Pine Grove, Pres. ch. 3 96
Providence Cong. ch. and so., ann. coll. 40 00
Troy, S. W. Paine, 25 00
Wilkes Barre, "W." 5 00—2,391 02

2,511 82

MARYLAND.

Baltimore, 1st Cons. Pres. ch., to const. Rev. STEPHEN D. NOYES, H. M. 75; Henry Kronau, for Bible Woman in Turkey, 2; 77 00

DISTRICT OF COLUMBIA.

Washington, Sixth Pres. ch., General Assembly's Miss. Soc., 25; a lady, for Zulu Mission, 20; Rev. H. R. Grannis, 1; 46 00

NORTH CAROLINA.

Newburn, Mrs. A. S. Seymour, 5 00

SOUTH CAROLINA.

Beaufort, Mrs. G. W., thank-offering for the sermon of "Hohannes" in Oct. Herald, 5 00

TENNESSEE.

Blountville, John L. Rhea, 3; Mrs. Martba Rhea, 3; E. Ellen Rhea, 1; Maggie E. Rhea, 1; for the Nestorian mission, 8 00
Columbia, K. 1 00
Jonesboro, S. J. W. Lucky, 4 00
Lookout Mountain, Educational Institution, m. c. 6 00—19 00

OHIO.

By T. P. Handy, Agent, Cleveland.
Cleveland, Thomas Burnham, 10 00
Lyme, 1st Pres. ch. 20 00
Ruggles, 1st Cong. ch. and so. 17 35—47 35
By William Scott, Agent, Cincinnati.
Cincinnati, Morning Bible Class of 3d Pres. ch. to const. MARY R. HARKINS, H. M. 100 00
College Hill, Mrs. Elenor McMillan, 50 00
Columbus, 2d Pres. ch. 25 85
Walnut Hills, Lane Sem'y ch. m. c. 5.62; Mrs. J. Bates, 5; 10 62
Williamsburg, Otis Dudley, 5 00—191 47

288 82

——— "Trust,"	16 72	
Akron, W. H. Upson,	15 00	
Bazetta, Silas Leonard,	10 00	
Belpre, Cong. ch. and so. m. c.	33 18	
Brooklyn Village, Cong. ch. and so. ann. coll.	10 55	
Burton, Rev. D. Witter and wife, 5, Mrs. R. Beach, 5;	10 00	
Coolville, Mrs. M. B. Bartlett,	7 57	
Crab Creek, Welsh Cong. ch. and so.	12 50	
Cuyahoga Falls, W. A. Hanford and wife, to const. Rev. E. V. H. DANNER, H. M.	50 00	
Delaware, William Bevan,	5 00	
Dresden, Pres. ch.	23 75	
Fearing, Angelina Stanley, for China,	10 00	
Freedom, W. C. Webster,	1 00	
Hudson, Cong. ch. and so. 57; a thank-offering for restored health from a missionary's widow, 25; Rev. H. V. Hitchcock, 10;	92 00	
Jersey, Pres. ch. coll. 21.50; an individual, 30;	51 50	
Johnstown, Pres. ch. in part,	5 00	
Mason, Pres ch.	26 00	
Mt. Gilead, Pres. ch.	10 00	
Oberlin, Hiram Hulburd,	25 00	
Pittsfield, John Braithwaite,	1 10	
Pomeroy, 1st Pres. ch. in part,	21 53	
Ripley, Pres. ch. m. c. for Jan'y,	6 82	
Sharonville, Pres. ch.	14 00	
Vienna, Pres. and Cong. ch. and so. 33.30, less cft. 50 cts.	32 80	
Warren, 1st Pres. ch. ann. coll.	42 10—533 12	
		771 94
Legacies.— Cleveland, Elisha Taylor, by Elizabeth E. Taylor, Ex'x, add'l,	140 41	
Tallmadge, David Preston, by L. C. Walton, Ex'r (prev. rec'd 800;) 47.87, less expenses, 25;	22 87—163 28	
		935 22

INDIANA.

Evansville, 1st Pres. ch.	37 45	
Fort Wayne, 2d do.	75 55	
Greenwood, do.	21 12	
Huntington, Pres. ch. m. c.	9 50	
Lafayette, 2d Pres. ch.	259 76	
Monticello, Pres. ch	5 00	
New Washington, Pisgah Pres. ch.	10 00	
Southport,	11 00—429 38	

ILLINOIS.

Alton, 1st Pres. ch.	50 00	
Amboy, Cong. ch. and so. m. c.	10 00	
Aurora, S. B. Dyckman,	10 00	
Carbondale, Pres. ch. m. c. for Jan'y,	5 40	
Cerro Gordo, Pres. ch. coll. 12.20, Alexander McKinney, 10;	22 20	
Chicago, 1st Pres. ch. (bal. of coll. 93, m. c. 90:) 183; 2d Pres. ch. bal. of coll. 124.26; a member of New England Cong. ch. 100;	407 26	
Elmore, Rev. Chas. Cutter, of Spoon River Church,	5 00	
Galesburg, Rev. H. Bergen, for China,	5 00	
Galva, Cong. ch. and so.	7 75	
Lacon, do. do.	21 05	
Lena, Rev. E. Schofield, "a thank-offering to Jesus,"	5 00	
Naperville, Cong. ch. and so.	32 14	
Newark, do. do.	11 00	
Oak Park, Ind't. ch. m. c.	11 76	
Ottawa, Plymouth Cong. ch. and so.	25 65	
Plymouth, Pres. ch. in part,	10 00	
Princeville, Mrs. P. Auten,	5 00	
Quincy, 1st Pres. ch.	21 66	
Rantoul, church of Rev. A. Doremus,	5 25	
Tolono, William Keeble,	5 00	
Wayne, Cong. ch. and so.	4 00	
Wyanet, do. do. m. c.	0 60—680 72	

MICHIGAN.

Blendon, Mrs. Elizabeth Sherburne,	5 00	
Detroit, Jefferson Ave. Pres. ch.	292 53	
Dundee, Cong. ch. and so.	6 00	
Edwardsburg, a friend,	4 00	
Flint, 1st Cong. ch. and so.	27 25	
Grand Blanc, Cong. ch. and so. ann. coll.	12 00	
Grand Haven, 1st Pres. ch. ann. coll.	51 77	
Hillsdale, a friend to humanity,	20 00	
Kalamazoo, 1st Pres. ch. and so.	300 00	
London, Cong. ch. and so.	5 31	
Plainfield, church,	7 00	
Port Huron, Mrs. E. J. Whitmore, savings of 1 cent a day,	2 25	
Richland, 1st Pres. ch. m. c. for Jan'y,	5 00	
South Boston, Cong. ch. and so.	12 50	
Spring Lake, Pres. ch.	12 20	
Sturgis, 1st Pres. ch.	12 35	
Sunfield and Roxan, Pres. ch.	7 00	
Three Oaks, Cong. ch. and so.	5 00	
Unadilla, church,	5 00	
Union City, 1st Cong. ch. and so. to const. Rev. S. W. STREETER, H. M.	62 00	
Vermontville, Cong. ch. and so.	12 00	
Wenona, Pres. ch.	8 70—874 86	

MINNESOTA.

Bloomington, Pres. ch. and Cong.	30 00	
Excelsior and Chanhassen, Ind't church, coll. 13.80, m. c. 8.20;	22 00	
Faribault, Plymouth Cong. ch. and so.	28 60	
Le Sueur, Pres. ch.	5 00	
Mankato, 1st Pres. ch. m. c.	5 50	
Traverse des Sioux, Pres. ch., add'l,	1 00——92 10	

IOWA.

Bowen's Prairie, Cong. ch. and so. m. c. 5 months,	10 00	
Camanche, 1st Pres. ch.	2 00	
Chapin, Rev. W. P. Avery,	3 00	
Croton, 1st Pres. ch.	5 25	
Deep Creek and Waterford, Cong. ch. and so.	5 00	
Lima, Cong. ch. and so.	23 10	
Vinton, Pres. ch. m. c.	6 00	
Waterloo, Pres. (N. S.) ch., of wh. from E. K. Ware, to const. Rev. STEPHEN PHELPS, H. M., 50, E. A. Raymond, 25,	90 00——144 35	

WISCONSIN.

Appleton, J. Lanphear,	10 00	
Baraboo, Pres. ch.	13 40	
Beloit, Rev. A. G. Dunning,	5 00	
Elkhorn, Cong. ch. and so.	44 50	
Lake Mills, Cong. ch. and so. m. c.	3 50	
Lodi, Pres. ch. m. c.	1 60	
Oconto, 1st Pres. ch.	13 00	
Potosi, Cong. ch. and so., ann. coll.	11 00	
Superior, Pres. ch. m. c.	1 60	
Tafton, Cong. ch., and so. Jan'y m. c.	4 85——108 45	

MISSOURI.

St. Louis, J. G. Guthrie,	5 00

NEBRASKA.

Omaha, W. D. Hall,	5 00

COLORADO TERRITORY.

Central City, 1st Cong. ch. and so., for China,	7 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. (8.50, gold, less exc.)	11 45	
Marysville, Pres. ch. (25, gold, less exc.)	33 66	
Oakland, 1st Cong. ch. and so. (70.95, gold, less exc.)	95 57	
San Francisco, 1st Cong. ch. and so. (bal. of coll., 84, gold, less exc.) 113.16; 3d Cong. ch. and so. (18.85, gold, less exc.) 25.39; E. B. Babbitt, 67.81; Rev. J. Rowell, 50;	256 36—397 04	

OREGON.

Forest Grove, Cong. ch. and so. (of wh. from Rev. D. A. Miles, 1.78) 10; J. W. Marsh, for China, 27.20;	37 20

CANADA.

Rodgerville (Ontario), Rev. John Logie,	6 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Santee Agency, Nebraska, Pilgrim church, 20; Big

Sioux, Dakota Ter., Harriet L. Anngie, for China, 4.05; 24 05
Sandwich Islands, Honolulu, S. N. Castle, 7 89
Turkey, Constantinople, an Armenian friend, a diamond ring, 494.74; Harpoot, a friend, 25.16; 519 90—551 84

MISSION SCHOOL ENTERPRISE.

MAINE.—Calais, 1st Cong. s. s., coll. for 1868,—32.47; Cumberland Centre, Cong. s. s., 21; Milltown (St. Stephen, N. B.), Cong. s. s., 65; Minot, Mrs. P. D. Hodgkins, 2; Sandy Point, Cong. s. s., 6.05; Soutbport, M. Alice Beale, 5; Alph, Isabelle and Hendrick Beale, 50c each: Warren, Cong. s. s., for Rev. C. H. Wheeler's sch's, East. Turkey, 10; West Newfield, A. G. and N. E. Kemp, .30; Winslow and North Vassalboro, Cong. s. s., 5; 148 32

NEW HAMPSHIRE.—Danbury, Cong. s. s., 5; East Jaffrey, Cong. s. s., 9; Epping, Cong. s. s., 11.12; Gilmanton, Cong. s. s., 6; Greenland, Cong. s. s. coll. for 1868, 8.70; Hopkinton, Cong. s. s., 10; Newport, Cong. s. s., 56; Plaistow, A. H. and H. J. Bradley, 1; Stratham, a boy, 50c; 107 32

VERMONT.—Greensboro', Cong. s. s., 10.08; Morrisville, Cong. s. s., for girls' sch. in Marash, Turkey, 15; Wells River, Cong. s. s., for a sch. in care Mr. Capron, Madura Mission, 20; Windsor, Cong. s. s., 63; Winooski, Cong. s. s., 5; 113 08

MASSACHUSETTS.—Essex, Cong. s. s., 46.55; Lincoln, Cong. s. s., for a scholar in Miss Rice's sch., Oroomiah, 30; New Bedford, Pacific Cong. s. s., for a sch. in care Mr. Capron, Madura Mission, 33.75; Rutland, Cong. s. s., 12.46; Sheffield, 1st Cong. s. s., for sch. in Syria, 31.82; Shirley Village, Cong. s. s., 15; Warwick, Trin. Cong. s. s., 16.50; Williamstown, 1st Cong. s. s., for China, add'l, 7; 193 08

RHODE ISLAND.—River Point, Cong. s. s. 18 25

CONNECTICUT.—Bolton, Cong. s. s., 15.41; Canterbury, Cong. s. s. m. c., for sch. at Solavantban, Madura Mission, 31.62; Greeneville, Cong. s. s., 18.72; Hampton, Cong. s. s., 2.20; Southport Cong. s. s. (in memory of little Edward Alvord), for a pupil at Harpoot, 30; Westford, Cong. s. s., 5.75; 103 70

NEW YORK.—Angelica, Rev. John Reid (for a heathen child), money left by his deceased son, 18.52; Cburchville, Cong. s. s. infant class, 1.46; Cortland, Pres. s. s. ann. cont., 25; Deposit, 1st Pres. s. s, for Gnanamuthu, native teacher in Madura Mission, 26.08; Keeseville, Pres. s. s., 20.63; Lawrenceville, Cong. s. s., 11; Mount Morris, 1st Pres. s. s., for a pupil at Harpoot, 30; Panama, Pres. s. s., for a Theol. student at Harpoot, 10; Perry Centre s. s. (by Andrew Sheldon), for Rev. H. N. Barnum's sch., Harpoot, 11.50; Rodman, Cong. s. s. Miss'y Soc., 45.80; 199 99

NEW JERSEY.—Doddville s. s., for Zulu Mission, 10 06

PENNSYLVANIA.—Carbondale, Pres. s. s., 108.70; Carlisle, Lizzie and Sally Fleming, pennies saved for China, 1.50; Darby, Sally Cross's s. s. class, 90c; Harborcreek, Pres. s. s., for sch. at Kalkuritchl, Madura Mission, 23.80; Mahanoy City, collected by Cromwell M. Price, to "promote the cause of Jesus," 1; Philadelphia, Pine St. Pres. cb., s. s. Miss'y Soc., 100, Walnut St. Pres. cb. infant sch., 13.60; Sunville, Pres. s. s., 10.60; 260 10

MARYLAND.—Baltimore, "a little boy," 1 00

DISTRICT OF COLUMBIA.—Washington, for Zulu Mission, of wh. from Addie Munson's s. s. class, 2.29, Johnny McCaffrey, 1; 3 29

TENNESSEE.—Athens, Mars Hill Pres. s. s., 13; Kingsport, Eddie Lynn, 90c, Johnny Lynn, 60; 14 50

OHIO.—Athens, Pres. s. s., for sch. of Rev. J. K. Greene, West. Turkey, 37.50; Belpre, Cong. s. s. Miss'y Soc., 17.03; Coolville, Cong. s. s., 1.93, Jimmie and Maggie C——, 50c; Edinburgh, Cong. s. s., 2; Granville, Cong. s. s., add'l, Mrs. Beach's s. s. class, add'l, for sup't of a girl, 14; Norwalk, Pres. s. s., for a girl in Mrs. Bissell's sch., Ahmednuggur, and a catechist, 145.86; Ripley, Pres. s. s., for a pupil in Fem. Sem'y, Harpoot, 30; Springfield, Cong. s. s., for a Catechist, 20; Tallmadge, Cong. s. s., for schs. in China, 50; 318 82

INDIANA.—Greencastle, 1st Pres. s. s., 1.10; Greenwood, Pres. s. s., 1.88; New Albany, 3d Pres. s. s., for Mrs. Edwards' sch., Zulu Mission, 65; Southport, Pres. s. s., 4; 71 98

ILLINOIS.—A friend for girl in Mrs. Bissell's sch., Abmednuggur, 2.10; Aurora, Anna C. Cheney, 1; Austin, Master Walter Wilder, 8c; Chicago, 1st Pres. s. s., for girls' sch., Sidon, Syria, 114.84; 8th Pres. s. s., for boy in Rev. J. Doolittle's sch., Tientsin, China, 67; Calvary, Pres. s. s., for a boy at Abeih, Syria, 40: Jacksonville, Deaf and Dumb Institution, add'l, for scb. in Foochow, China, 2.50; Port Byron, Cong. s. s., 1.55; 229 07

MICHIGAN.—Detroit, 1st Cong. s. s., for two pupils in Harpoot Sem'y, 100; Dorr, Cong. s. s., 2; Grand Blanc, Cong. ch. infant class and s. s., for China, 2.35; Romeo, Cong. s. s., for pupil in Harpoot Sem'y, 30; Saline, Pres. s. s., semi-ann. cont., for native teacher, 15; 149 35

WISCONSIN.—Appleton, Mrs. S. R. Page's s. s. class, for Miss Rice's sch., Oroomiah, 27; Baraboo, Pres. s. s., 6; Columbus, 1st Pres. s. s., for a teacher in Mr. Capron's sch's, Madura Mission, 15.60: Fox Lake, Cong. s. s., "Young Gleaner" class, 1.50; Lake Mills, Cong. s. s., 3.25; Lodi, Pres. s. s., 2.35; Racine, Welsh Cong. s. s., 4; Whitewater, Cong. s. s., 9: 68 70

MISSOURI.—Rolla, 1st Pres. s. s., infant class, 1 10

2,011 71

Donations received in January, 37,926 27
Legacies " " " 8,865 22

46,791 49

☞ **Total from Sept. 1st, 1868, to Jan. 31st, 1869, $132,801 95**

Sanbornton, N. H.—Mrs. S. G. Abbott, five vols. of "Elémens de Pathologie Chirurgicale, par A. Nélaton," for missionary physicians.

HOW TO REMIT SAFELY.

IN making remittances, it is best to procure a draft on Boston, New York, or Philadelphia [those on other places are not bankable here], or a "Post-Office Money Order," if possible. Where neither of these can be procured, send the money, *but always in a registered letter*. The registration fee has been reduced to fifteen cents, and the *present* registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever required to do so.

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